Harry Zekveld

Christian party wants to run in next election

Bert Witvoet

HAMILTON, Ont. — The Christian Heritage Party is steadily increasing its membership and hopes to register 50 candidates in the next federal election, according to Interim Leader Ed Vanwoudenberg.

He made the statement while on a promotional tour through southern Ontario. More than 100 new members signed up at a Hamilton meeting in McNab High School, bringing the total to just under 500.

Alternative to existing parties

At this gathering, Vanwoudenberg said that today's political parties operate by polls and consensus politics instead of by principles and moral absolutes. He used the same argument on a CBC phone-in program to answer the question why a Christian political party should be established. (The majority of callers, many of them Christians, said they would not vote for the Christian Heritage Party.)

Christians working within the existing parties have not been able to make the parties "more Bible obedient," said Vanwoudenberg. Instead they have become more secular themselves.

Vanwoudenberg also spoke at the Reformed Christian Businessmen and Professional Association meeting. There too he hammered home the point that existing political parties have rejected the Judeo-Christian ethics and instead adhere to the philosophy of secular humanism. He pointed to "such fundamental issues as the sanctity of life, the recognition of the traditional family, the restoration of the Lord's Day" as needing the support of a Christian party.



Ed Vanwoudenberg with Regional Organizing Committee members for Southern Ontario; from l. to r.: Jack Schoeman, Ed Vanwoudenberg, Raymond Pennings and Mike Van Pelt. The banner in the background was designed by Redeemer students Harry Zekveld and Evelyn Otten.

Dislikes radical image

Vanwoudenberg tries hard to avoid the impression that the Christian Heritage Party is just another radical, right-wing, Moral Majority kind of party. He feels pushed into a corner by the secular media. He does admit to having made confusing statements — like saying that Canada is a Christian nation. "It never was and never will be," he now says. "But Canada's laws were based on Christian ethics and a Christian heritage."

Nor does he claim anymore that morality can be legislated. "We are learning as we go along," he says.

In the meantime the party has big plans. There will be a founding convention held in the fall of 1987. By that time the party hopes to have candidates ready in 50 riding associations. In addition, 32 committees will be asked to develop policies for every area of federal government responsibility. Policy papers will be circulated for grassroots input.

Among the 500 members attracted so far are those who have experience working for political parties. The list also includes a broad range of professions and trades.

Calvinist Contact

Second Class Mail
Printed in Canada
Postage paid at St. Catharines, Ont. and Lewiston, NY — see page 2

November 14, 1986
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No. 2046

Thinkbit

"Don't marry for the money, kids," said grandmother. "But don't let it stop you either."

From book of Dutch sayings

Joni inspires Toronto audience

Margaret Griffioen

TORONTO, Ont. — Over 1,350 people walked or wheeled into the Metro Convention Centre on October 31 to be uplifted and motivated by a disabled woman. Most of them felt they already knew Joni intimately.

Joni (pronounced Johnie) Eareckson Tada, is well-known through her books, songs, art and films, which share the story of her pain and Christian-faith struggles since becoming paralyzed from the shoulders down at age 17 as a result of a diving accident in Chesapeake Bay, Maryland.

Calling herself a "representative of the disabled community," Joni encouraged Christians to become more involved in meeting peoples' special needs.

Noting that everyone can have a disability, whether it be obvious like hers or more "invisible" like family or emotional problems, Joni emphasized that Christians and the church have to recognize and minister to these needs. Joni's use of the word "ministry" includes being sensitive to the day to day practical needs of the disabled, as well as their spiritual needs.

The rally at the convention centre was part of a five-day visit by Joni to this city to meet pastors and disabled people and visit organizations and institutions involved with the disabled.

The last day of her visit was spent at Ontario Bible College (OBC). There, Joni, her husband Ken and others from the Joni and Friends organization (an outreach assisting churches who want to help people with disabilities) spent six intensive hours providing 175 people with practical information to establish ministries in their churches for the disabled. (See page 9 for a complete story on her visit.)



Photo: Margaret Griffioen

Joni speaks with participants at the "Joy in Caring" seminar held at Ontario Bible College.

Presbyterian Record appeals mailing status

Ellen Zwart

The *Presbyterian Record*, national magazine of the Presbyterian Church in Canada, has launched an appeal to have Canada Post restore its second class mailing status. The loss of second class privileges means an increase of over $17,000 *per month* in mailing costs for the *Record*.

James Dickey, editor of the monthly magazine, acknowledges the right of Canada Post to enforce the regulation which has been in effect since 1969. "They are within their rights to eliminate second class subsidies."

Taken by surprise

Unfortunately, staff of the *Presbyterian Record* was not prepared for the revoking of its mailing status. They were informed of the change after they switched printers. At that time they filed an application requesting their permit be moved from a mailing house in Ottawa to Toronto.

Dickey says the group has hired a consultant and lawyer to advise them on how best to proceed. He feels the decision could go either way.

Canada Lutheran lost a similar appeal after losing its second class status.

The federal Department of Communications headed by Flora MacDonald, is in the process of reviewing its mailing regulations. The regulation of concern to the *Record* has not been updated since 1969, when they were established to subsidize Canadian publishers.

Faced with a mandate to reduce the huge deficit of Canada Post, the department is systematically reviewing its policies. Dickey foresees the eventual elimination of all second class mailing. "The qualifications for second class will narrow as much as possible, particularly where single-targeted audiences are concerned," he says.

The tightening of regulations will not affect the mailing status of *Calvinist Contact* which legitimately falls within the guidelines.

Dickey sympathizes with Canada Post's objectives but expressed the wish that second class subsidies could be eliminated more gradually so that publications such as his would not be hit with such an immediate increase of 400 per cent.

In this issue:

Reader writes why he supports Cursillo movement p.7
Children of the Liberation, part 2 . . . . p.10
Canadian pastors, formally from The Netherlands held a reunion recently p.11
Alan Paton discusses why he does not support disinvestment p.12

Calvinist Contact

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The new Christian party needs our support

We don't like the name "Christian Heritage Party," as if the past holds the key to what Christians must do in modern-day politics, and we groan when we hear Ed Vanwoudenberg slip into a reductionist version of Christian politics, but we find it difficult to withhold support from the new Christian party. Our Christian conscience binds us.

It's too easy to simply stand on the sidelines and let other Christians struggle along in a political morass that calls out for a strong assertion that God through Jesus Christ has given us means to keep a society healthy.

We appreciate that the Christian Heritage Party is trying to avoid being labelled a right-wing, Moral Majority kind of party. At the same time, we notice that it does not succeed all that well.

Confusing talk

Vanwoudenberg says the secular media misrepresents him and tries to paint him into a corner. But the label seems to stick partly because his message is confusing.

"We cannot legislate morality," says Vanwoudenberg on a CBC phone-in program. But in the next breath he is talking about the state bringing criminals (he seems to lump thieves and adulterers together here) to "repentance," something which is the task of the church, not the state.

He does not like the fact that the Canadian Charter forbids discrimination on the basis of sexual orientation. He tells David Schatsky, host of the CBC program, that the Charter gives special status to homosexuals. But Schatsky rightly points out that it's not a matter of special status, but of extending the same rights to all people, regardless of sexual orientation.

To Schatsky's question of why a Hindu would want to attribute his morals to Christianity, Vanwoudenberg gives a paternalistic answer. Since Christian morality is good for everyone, Hindus will benefit from supporting a party that wants to establish Christian morals.

As long as the Christian Heritage Party does not remove some of these confusing and contradictory statements from its speeches and programs, it will continue to be accused of being a Moral Majority kind of party and of wanting to ram Christianity down people's throats.

Think before you leap

Several Reformed leaders we spoke to want to be supportive of the Christian Heritage Party. But they are wary of the speed with which the party is moving into declaring 50 candidates for the next election and the thinness of the theoretical underpinnings.

Vanwoudenberg speaks of "free enterprise under God." Why not use the term "responsible enterprise under God" someone wanted to know. Then at least you do not take along all the secular garbage that a concept like "free enterprise" carries with it.

And why this talk about absolute policies and biblical morality? Policies are never absolute; not even principles are, since we are the ones that formulate them. And biblical normativity would be a better way of speaking. If you say "biblical morality," do you mean that we can just lift a government program for ethics out of the Bible? If so, do you want to go by Old Testament or New Testament rules?

Should a Christian party be so narrow as to insist on a specific brand of pro-capital punishment and anti-abortion? Why this narrow, black and white approach. Isn't that characteristic of the dividing line that runs through all kinds of groups, Christian and otherwise — between hard-nosed and soft-nosed people, liberals and conservatives? There is nothing particularly Christian about being either liberal or conservative.

The Christian Heritage Party has to come to greater clarity on what the roles are of the state, the church, school and family, if it wants to attract support from a broad range of thoughtful Christians.

Constructive, co-operative criticism

At the same time, we, members of the Reformed community who support the idea of principled politics, do well to be patient and sympathetic. Think back to the time we started Christian schools in the fifties. Did we really know what we were getting into? Those of us who were intimately involved in the running of those schools have to smile when we think back to our stumbling efforts. Few of us were professional teachers and boardmembers. And look at how professional the Christian school movement has become today.

It's not enough to be critical of these early efforts by the Christian Heritage Party. Let's take out a $20 membership for three years and work alongside others to develop principles and policies for the party. At the same time, Vanwoudenberg and his organization should not neglect to tap the considerable resources that are available in the Christian community today. To be truthful, we had expected a bit more Reformed savvy from an active member of the Canadian Reformed Church like Ed Vanwoudenberg.

On second thought, let's hold on to the name Christian Heritage Party until the bugs have been worked out. Then let's proceed with newly-gained skill and insight under the name of the Christian Democratic Party of Canada.

The Christian Heritage Party's main office address is:

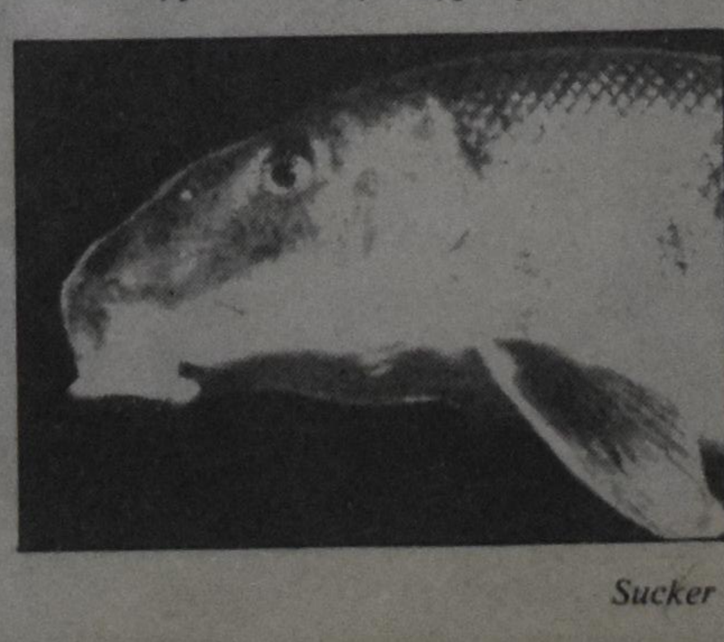
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Letters

Wrong picture

There is something fishy in your article "Lamprey must die!" (C.C., October 31, 1986) Your photo from the Larousse *Encyclopedia of Animal Life* shows the Common Sucker; the photo of the River Lamprey which you wanted was directly below it in the *Encyclopedia*.

Though it was done in all innocence, I am sure, you have (lam)preyed on the



Sucker



Lamprey

ignorance of your reading public and suckered them into accepting an innocent fish for the real criminal.

I hope you set the record straight.

Anyone who subscribes to C.C. is no sucker, though; you publish good stuff.

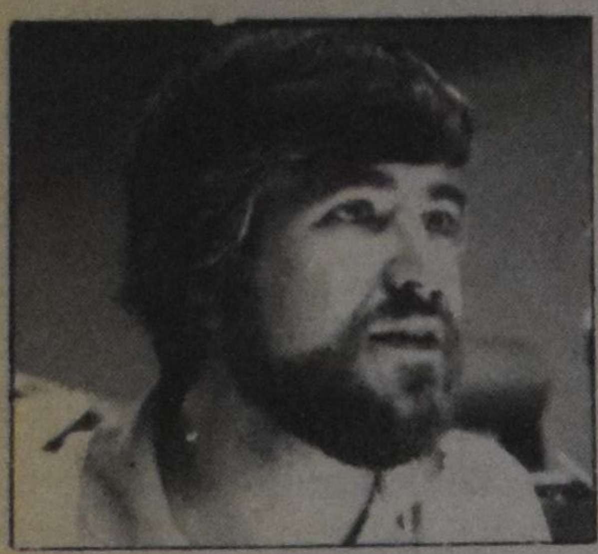
Herman Proper,
Chatham, Ontario

Response

We try to do a Proper job, but sometimes we fail.

B.W.

JUST A MOMENT/HERMAN PRAAMSMA



"I will have aught to do with a man who can blow hot and cold with the same breath."
(*Aesop*, 550 B.C.)

We live in a truly crazy world. We all know that, but every now and then you run across things to reaffirm that soundly.

Only a short while ago there were pickets and boycotts at the universities in Toronto because a representative of the South African government had been invited to speak to the student body. No one, of course, likes Apartheid, and since everyone abhors this policy, therefore there could be no representative of the South African government on our campuses. Too dangerous and repellent.

This week there is another controversy: Some members of the Board of Education around here are being portrayed as Neanderthal because they object vehemently to the invitation extended to Russian officials to address the pupils of our public school system. And on a variety of radio interview programs people were voicing the opinion that "Russians are people too;" "our children should be exposed to the other side of the story;" "it's only through things like this that we will begin to appreciate each other."

Hey, I don't like Apartheid any more than you do, but I'm not about to get sentimental about a system that is indisputably 10 times worse (if there is such a thing as worse in the area of the violation of human dignity and rights). Russian Communists — the ruling party — have murdered far more people than Hitler ever did. They hold Poles, Hungarians, Lithuanians, Afghans, Estonians, Ukranians, etc., etc., in slavery; practise open and blatant racial discriminations against Blacks, against Jews, and against Chinese people (to mention a few), and oppress the brothers and sisters of Jesus Christ. I don't hear anyone calling for sanctions. They may speak, apparently, to our children.

A second item that amazed me recently was the decision to ban smoking in bars. Now this is truly trailblazing. You may drink yourself to death (and many do), but you will no longer be threatened by lung cancer while you do so. You can now booze in a healthy environment. I mean, you don't even have to have a sense of humour to see the absurdity in that.

One last proof of how crazy things really are is this. A newly-born infant has just successfully sued its mother. You see, the child was born with defects which were due to drugs that the mother had taken during pregnancy. So a lawyer sued on the child's behalf, since a child also has rights, and properly so. This is a classical case of the mother not getting the child before the child could get her. A simple, legal abortion would have avoided later legalities since the child has *no rights before birth,* but *can* sue you for a bundle the moment it is born *for injuries sustained during the period when it had as yet no rights.*

May the Lord give us discernment, and the spine to call crazy: crazy.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Longer Letter

Evolutionary views subvert biblical teachings

The feature article by Reinder J. Klein entitled "We are climbing Seymour Mountain" (October 3, 1986) deserves several comments.

While I appreciate the literary style with which Mr. Klein defends Professor Young's understanding of creation, I nevertheless think that the article contains some specific inaccuracies and totally fails to address the crucial issue facing our denomination today.

Historicity of The Flood

Mr. Klein states that even though God made the mountains, human records make no mention anywhere of such a startling event. However, Psalm 104:6-9 describes how the mountains rose and the valleys sank as The Flood waters receded. As with the many poetic references to the life of Christ, this poetic reflection of The Flood in no way detracts from the historicity of the event. Rather, the passage makes it abundantly clear that the events associated with The Flood were immensely powerful with the ability to effect profound geological changes.

In reviewing Professor Young's position, Mr. Klein further states that there does not appear to be any incontrovertible evidence of an all-encompassing global flood in the rock strata examined by modern scientists. Two remarks are in order. First, the infallible Bible is our final authority and not the all too often vain speculations of fallible modern scientists. The universal language employed in Gen. 6-9 and II Peter 3:3-7, not to mention specific references to The Flood made by Christ and other New Testament writers (Matt. 24:37-39; Luke 17:26-27; 1 Peter 3:20; Heb. 2:7) stands as a firm testimony to a Divine Judgment in the form of a world-wide deluge precipitated by a perverse and unrepentant human race. Second, even though Professor Young would never agree, there are nevertheless many qualified Christian scientists who have recognized and documented world-wide evidences of a world-wide flood — evidences too numerous to document here.

Reluctant academics

Mr. Klein has, inadvertently or otherwise, failed to alert the reader to the central issue facing the CRC denomination today when it comes to "understanding creation." Professor Young's geological faith system is inseparably liked to both cosmic and biological evolution. Indeed, the fossils contained in the "vast ages" of the geological column are offered as "proof" of the amoeba to ape to man scenario of biological evolution. The real issue then is the reluctance of certain academics within some of our CRC sponsored institutions to accept Gen. 1-2 at face value and instead embrace and propagate cosmic, geologic and biological evolutionary views — albeit from a theistic perspective.

Those who would question whether these views are really gaining acceptance among CRC academics should be encouraged to read Professor Young's articles in *Christianity Today* and *Eternity*, Professor C. Menninga's views in the November 12, 1984, *Banner* and Howard Van Til's recent book entitled *The Fourth Day*. The all important question then is whether or not the Bible can be adapted to these evolutionary views and what this re-examination of "the way in which we traditionally have read the creation account in Genesis — "to borrow Mr. Klein's words — implies for our understanding of scriptural infallibility and authority."

Evolutionary views in conflict with scripture

Perhaps Mr. Klein could consider just a few of the many illustrations of how by accommodating the Bible to evolutionary views — theistic or otherwise — biblically revealed doctrines are subverted.

First, if man evolved, then the creation of Adam and Eve, Paradise and the Fall are all taken to be allegorical. If death then was not the result of an historical fall, but rather a means God used to create higher life forms (evolutionary development by way of survival of the fittest), what are we to make of the doctrine of original sin or the connection between the first and second Adam?

Second, is the primary driving force behind evolutionary development (an endless cycle of life and death in the struggle for existence leading to higher life forms) really consistent with the nature of God as revealed to us in scripture or with the statements in Genesis 1 and 2 that the creation was good and perfect in every sense?

Third, if evolutionary development has finally culminated in man, then there was death and disease in creation prior to the fall of man — in direct contradiction to the plain teachings of Romans 5 and 7 and 1 Corinthians 15:22.

Continued on page 5...

Pensive better than pragmatic

I would be sorry if my subscription to C.C. lapsed.

The fine issue of October 17 finally jolted my memory, and made me get on my swift horse to get this letter in the post.

I think Pensive Dutchie has it over the Pragmatic Dutchman in vision. We need to get down to the foundational so that we know where we stand on principial matters.

Art Davies,
Holland, Michigan

Mute swans have orange bills

Reading the article "Dye Saves Baby Swans' Lives" (dated October 10, 1986) was interesting. However, there seem to be a few errors that I would like to point out.

First, the article mentions that mute swans have black bills with an orange knob on the base. Actually it is the opposite. They have orange bills with black knobs.

Secondly, it mentions that male mutes will kill their own young who have white signets. I checked a few books and nowhere does it mention that signets are down feathers. Down feathers are called plumules which cover the young of birds. I wonder if the writer got confused with cygnets (pronounced signets) which are the young of the swan families.

Marlene De Boer,
Brantford, Ontario

High marks

You have an excellent paper, that is truly stimulating and not afraid of speaking the Reformed faith as it relates to the whole spectrum of life!

Rev. Rodger Buining,
Phoenix, Arizona

Pontius' Puddle



News

Maarten Vrieze, teacher of the cosmic reign of Christ, passes

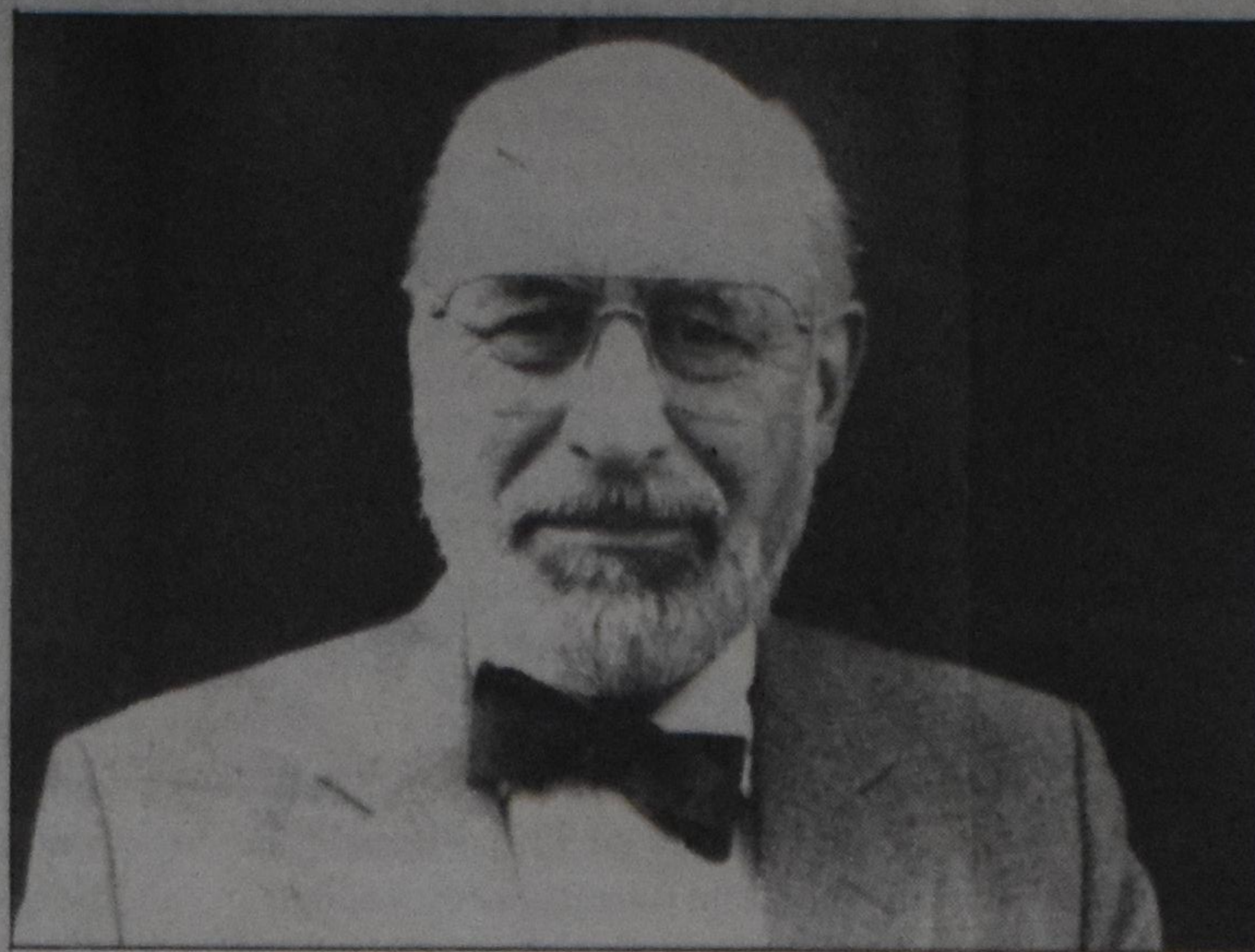
Bert Witvoet

PALOS HEIGHTS, Illinois — Maarten Vrieze, professor of philosophy and theology at Trinity Christian College since 1966, died Sunday, October 19, after a long and valiant battle with cancer. He was 64 years old.

The Rev. Dr. Maarten Vrieze was born in The Hague, The Netherlands. He held a theological degree from the Free University in Amsterdam and a Ph.D. degree in social philosophy from the University of Elisabeth in South Africa.

He served churches of the *Gereformeerde Kerken in Nederland* (Christian Reformed Church in The Netherlands) in Rotterdam and Heemstede. He was a chaplain in the Dutch army from 1953 to 1955.

It was in 1955 that Vrieze came to Canada as immigrant pastor, serving Christian Reformed churches in Oshawa, Ontario; Calgary and Edmonton, Alberta.



Maarten Vrieze

An excellent teacher

Insurance broker Klaas Terpstra of Hamilton remembers the years Vrieze was a pastor in Edmonton. Terpstra was an elder, who became Vrieze's life-long friend. "He was a minister of evangelism for the four Edmonton churches, and as such did a very good job. He was a good organizer," Terpstra recalls. "When the time came to start a mission church, Vrieze declined, knowing that his own strength did not lie in *belletje trekken* (door-to-door evangelism)."

"Maarten was an excellent teacher," says Terpstra. One Sunday, after Rev. Henry Venema blacked out twice on the pulpit, Maarten got up and preached for half an hour on the text that Venema had chosen for that service. He could do that without preparation because he always studied the Bible. But he did not make a good pastor," Terpstra adds. "He found it difficult to relate to the average person in the pew."

Knowing his own strengths and weaknesses, Vrieze wisely decided to go into college teaching. He joined the faculty of Trinity Christian College in 1966. According to Terpstra, his heart remained in Holland and Canada, however.

A "polymath"

During his tenure at Trinity, Vrieze taught courses in theology, sociology, philosophy, economic theory, European history, Hebrew, social philosophy and cultural history of The Netherlands. Burton Rozema, dean of Trinity faculty, calls him a "polymath of the old school."

Dr. Vrieze published seven books, in Dutch and in English, on theological and sociological topics. His latest work, *Nadenken over de samenleving (Reflecting on Society)* was published in 1977 in Amsterdam.

"Above all was his deeply-held conviction that all areas of life are the proper objects of study in the Reformed world view, which was always the normative force behind his teaching," says Dr. Rozema. "He will be missed greatly by his colleagues and students at Trinity."

Dr. Vrieze is survived by his wife, Jenny, of Palos Heights; three children, Maarten, Jr., and John, both of The Netherlands, and Agnes Bos of Ontario; and seven grandchildren.

A memorial service for Dr. Vrieze was held Wednesday, October 22 at Hope Christian Reformed Church in Oak Forest, where he was a member.

Billy Graham center honours four long-time Graham associates

MINNEAPOLIS, MN — Four of Billy Graham's long-time Team members — with a combined association of almost 150 years ministry with the evangelist — were feted with the dedication of rooms named in their honour, at the Billy Graham Center, on the campus of Wheaton College (Illinois) as part of the ceremonies to launch the new Communications Resource Center.

The three-million dollar Communication Resource Center, housing studios for radio and television, teaching laboratories and production areas, was dedicated on October 17. At noon, in a special luncheon, the main audio recording room was named in honour of gospel artist, George Beverly Shea. "He was the first official member on my team in 1946 and we have been together ever since. I have never had a warmer, more humble, more dedicated colleague," said Graham.

That evening at a dinner, a suite of rooms in the Graham Center was named The Wilson Suite in honour of George M. Wilson and brothers Grady Wilson and T.W. Wilson.

The four men have served with Billy Graham and the Association since the late 1940s and early 1950s.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest

More Pacific sail

The Social Credit Party in B.C. victoriously completed its first election cruise with Bill Vander Zalm at the helm. The sailing was not only safe but so smooth that journalists and NDP officials spent days washing about in its wake for what determined this particular defeat and discerning the best directions for the New Democrats to achieve success again.

Charges of gerrymandering

Detractors, frustrated throughout the campaign in attempts to tar Vander Zalm with a confrontational, callous brush, muttered that gerrymandering explained the Socred sweep. After all, they claimed, the Socreds had chalked up the biggest MLA majority in B.C. history, picking up an extra MLA in 10 of 11 ridings to which a controversial 1985 redistribution had granted a second seat. Vander Zalm completely dismissed NDP charges of Socred gerrymandering. The gerrymandering truth lies, you'll understand, somewhere between the lines.

Former premier Bill Bennett promised an electoral reform commission in 1984, chosen by an all-party committee of the legislature. But the all-party committee was never created. Instead, Bennett's Socred cabinet determined membership of the commission and instructed it to increase representation in the legislature, almost exclusively by adding second members to existing ridings that had grown in population.

Subsequently, the commission recommended that 11 ridings, 10 of them then held by the Social Credit Party, become dual-member ridings. A twelfth electoral district, dual-seat Surrey, was to be redrawn with boundary lines making three separate ridings. At the time, the NDP charged the Socreds with moving the goalposts for election matches. The B.C. legislature, with a Socred majority which did not then include Vander Zalm, approved the recommended changes in 1985.

Fresh start sold

Last month, the newly-surfaced Vander Zalm's optimism and positive style won B.C. voters and an election for the Social Credit Party. The Socreds now have 49 MLA's to the NDP's 20. They ran up the huge majority without increasing their following in the popular vote, with only narrow gains in NDP territory and the Liberals being the only smaller party with a perceivably influential vote.

How? Enter the gerrymandering ghost of Bill Bennett past.

Bill Vander Zalm's sale of a fresh start, run against the record of the previous Bill's government, defeated the NDP. But the two-for-one gerrymander engineered by Bill Bennett distorted the results; what might have been a healthy majority turned into a landslide. The contriver's successor may not be grateful for a contribution which leaves this kind of Bennett imprint on the electoral map of a province that chose to move forward.

Bennett's double-member redistribution should not be exaggerated as a cause for the election of current government members. For example, Vander Zalm's running mate, Nick Loenen, had a respected aldermanic service record and much longer presence in Richmond riding than Vander Zalm, come lately with his Fantasy Garden World. Nor will Vander Zalm see Bennett's device as an automatic trigger for Socred or NDP dual memberships in B.C.'s legislature. Years ago, he experienced having to share a dual-member riding (now redivided) with then NDP MLA Ernie Hall.

There have also been more glaring slicings of the electoral map. In 1978, Bennett's government took a piece from a riding which had Socred votes to spare and created a finger-like pocket of support in Socred stalwart "Amazing Grace" McCarthy's marginally held Vancouver-Little Mountain riding. The recently lamented double-member redistribution wasn't quite historic Elbridge Gerry's salamander or "Gracie's Finger." Nor was it Vander Zalm's palm.

Pledge to erase dual-member ridings

The new premier is not a man who rules by lead pencil and eraser and should not be fingered for distorted results. Since the election, he repeated his earlier pledge to get rid of dual-member ridings — which now provide almost half the MLAs in B.C. He wants to see a new redistribution to return B.C. to a one-person-one-vote form of democracy.

Can British Columbians expect changes? We'll see. Perhaps the new cooks on the Socred cruise ship could serve up a fresh, non-partisan electoral redistribution commission before they're inclined to think that only populous double-member ridings in Canada provide a definite advantage to incumbents seeking re-election.

Gus Polman is the Christian Farmers' Federation's Edmonton-based Development Education Co-ordinator.



Pensive Dutchie

Syrt Wolters

The B.C. elections 1986

Open letter to Christians elected for the Social Credit Party

Dear fellow Christians:

Now the excitement of the election is over, would you please, for the sake of the Christian community, consider the following questions?

1) Are you sure you took the right decision to run for office in a Social Credit Government? Have you not found already, that it is nearly impossible to practise obedience to Christ being "hemmed-in" by a political party which is thoroughly secular in its approach to governing?

2) Did you, at the meeting where you were elected as a candidate, state clearly that you were planning to witness for the total authority of Jesus Christ in heaven and on earth, including politics and government? Your constituency had a moral right to know where you stand, or did you, strategically and expediently, postpone this until the time you would be elected?

3) Once you were chosen as a representative candidate, did you, in your campaign, make clear that it was your intention, by witnessing from 'within,' to try and lead the party from its secular moorings into obedience to the authority of Christ? Or did you choose, diplomatically, to 'surprise' the voters once you were in? If so, how would you justify this ethically? Try to imagine this happening in your church!

4) When the nominating meeting was scheduled for a Sunday, did you let your local officers know, that this would create problems for you, Sunday being the Lord's Day, which should be kept holy?

When the date could not be changed, did you notify them, that because of your personal relationship to Christ, you were unable to attend? Or was this the first occasion where you had to give in to the demands of secular circumstances? Did you go through your knees the very first time you were confronted with such a dilemma? Did you feel happy when you asked several brothers and sisters to join you in violating the Lord's Day in order to secure as much support as possible? Did you really think that Jesus Christ needs this kind of strategy to further His kingdom? Did this not bother you? Do you really believe that the Lord sanctioned your actions, seeing the result? Do you equate success with blessing?

5) How do you justify your co-responsibility for Social Credit's policies regarding gambling, lotteries, abortion, easy divorce, to name a few?

6) Has the election campaign not already shown you that you have no choice but "riding the coattails" of the Social Credit's leaders?

*7) To what extent have you prepared yourself for being a Christian MLA by studying Christian books on politics? Which of the following books have you read and studied: Harry Blamires, **The Christian Mind;** Howard Snyder, **The Community of the King;** Paul Marshall, **Thine is the Kingdom;** Skillen C.S., **Confessing Christ in Politics;** John Gladwin, **God's People in God's World;** Brian Walsh, C.S., **The Transforming Vision;** Duncan Roper, **Biblical Foundations for Radical Discipleship;** Al Wolters, **Creation Regained;** Bob Goudzwaard, **A Christian Political Option** and **Idols of our Time;** A. Graidatis, **Worship & Politics?***

Sincerely yours,
Syrt Wolters

Syrt Wolters works at Central Barbers, Victoria, B.C.

salt and pepper

Anne Van Wyngaarden

The toy sections in our stores give me the creeps. Everywhere you look squashed faces stare up at you. I tell you, even most apes are better looking than such monstrosities. I object to being made to look like a monster, and to having them made to act like human beings. What kind of distorted views of people are our children being fed? It scares me.

The worst thing about it all is the fact that parents actually buy these "things" for their children. Another thing that is being carried to extremes is the humanization of animals, both toy and real ones.

I love animals, but there again, I hate to be dragged down to their level and that is what we are doing to ourselves when we insist on treating them like humans. Shouldn't we return to a more normal view of humans and animals in both the real and the toy world?

Anne Van Wyngaarden was born in France, raised in Holland and married in Canada. She is a full-time housewife, mother of three and grandmother of three. Anne lives in Wellandport, Ontario.

Evolutionary views subvert

... continued from page 3.

Fourth, if the historicity of Gen. 1-2 is denied and instead read as a collection of allegorical stories containing only higher spiritual truths, what are we to make of the fact that New Testament writers and Jesus Himself understood Gen. 1-2 as actual history? (Matt. 19:4,5; 24:37-39; Mark 10:6; Luke 3:38; 11:51; 17:26,27; Rom. 5:12; Eph. 5:31 and 1 Tim. 2:13)

Fifth, if the flood was not world-wide in scope, why would Noah and his sons spend 100 years building an ark? Or for that matter, why build one at all if all the animals and Noah and his family had to do to survive was simply walk some distance to where the flood could not reach them?

The trend is clear. By allowing evolution to modify our reading of scripture, scripture is forced to serve "modern" science. Efforts to adapt the *unchanging* Word of God to the *everchanging* theories and speculations of "modern" science can only result in a biblically unsound hermeneutics where unpalatable portions of scripture, for whatever reason, can be allegorized away at will.

Concern for church, young people

Perhaps with a little further reflection, Mr. Klein may realize why he observed considerable apprehension by the majority of those who spoke during question period. Could it not be that he may have witnessed an expression of genuine concern over the perilous path the CRC denomination may be embarking upon? And should not the inevitable lack of Christian witness characterized by those denominations and institutions that already have adopted some form of theistic evolutionism make us stop and think about the future of the CRC? And may not ordinary CR people express anxiety when CR academics openly ridicule their cherished long held beliefs? Is it not ironic that ordinary CR people are being asked to replace their beliefs with simply another belief system masquerading as "true" science?

Mr. Klein mentions our young people. But how long will they resist the seductive sermons preached by the David Suzukis, David Attenboroughs and Carl Sagans of this world and who carry evolutionism to its only logical conclusion — a complete denial of God or at best, a hopelessly inactive God with little to contribute to the universe and man? Are we truly equipping our young people for this type of spiritual warfare when we meet the world half way at every turn, compromising our faith and the Word of God in the process?

I cannot share Mr. Klein's carefree optimism for our future as I am reminded of Jesus' warning to us concerning the leaven of the Pharisees (false teachings) and the leaven of Herod (secular world views) as described in Mark 8:15. The accommodation of evolutionism to our Reformed faith represents that tiny fraction of leaven which will, once it begins its work, grow into an infection of huge proportions.

Mr. Klein is correct in stating that there cannot be a contradiction between God's revelation in scripture and His revelation in nature. However, it is one's approach to doing science that must be re-evaluated and not scripture itself.

J. Van Hove,
Port Coquitlam,
British Columbia

Church

Lighthouse fills needs concretely in inner city

Ellen Zwart

Toronto is fast becoming a refugee-filled city with no end to the needs of its newcomers. The Lighthouse is one agency, among others, that works hard to extend aid to the burgeoning population of immigrants and refugees.

The Lighthouse is unique in that its offer of help comes from a strong Christian commitment to be of service in Toronto's inner city. When The Lighthouse was originally established in the late 1960's by area Christian Reformed Churches, it sought to reach the children in downtown Toronto. It operated boys' and girls' clubs and acted as a drop-in centre for young people. Gradually as the needs in the neighbourhood changed, so did the focus of The Lighthouse.



A large Vietnamese group participates in Lighthouse programs.

"There is tremendous turnover in the city," says Rita Wong, a staff member since 1981. "Now our work is focused on 200 or so refugees."

The Lighthouse operates on a shoestring budget which means that the work of its volunteers is invaluable. There is always someone available at the centre.

A crucial part of the work currently being undertaken by the staff is that of processing applications for people anxious to find friends and family in various refugee camps throughout the world and to try to arrange for their release. So far, with the help of the Christian Reformed World Relief Committee (CRWRC) and other churches, The Lighthouse has handled over 100 applications. There are over 10-million refugees in the world and over 70-million people who have left their country of origin for some reason or other.

Lighthouse staff struggles to locate sponsors for the refugees, help the newcomers orient themselves in their new country which is often bewilderingly confusing. They also wish to offer a place of fellowship and healing for the refugees, most of whom have suffered through traumatic experiences before their arrival.

The newest program at The Lighthouse developed out of a need felt in the Vietnamese community. Lise Hoang, who has worked for The Lighthouse in the past, began to explore the possibility of a Vietnamese Friendship Group. The purpose of the group was to combat some of the feelings of isolation felt by many of the Vietnamese refugees. In the informal atmosphere of the group, efforts at understanding the Canadian way of life are made. The Lighthouse recognizes the social, recreational and spiritual needs of its clients as well and tries to provide what it can.

There are very concrete ways in which help is provided: sponsorship, housing, employment, clothing and food. More intangibly, but not less important, is the listening care The Lighthouse staff provides. May people have hurts that cannot be removed surgically. The staff believe that love, time, patience and the power and strength of the Spirit of Christ can do that.

The Sunday morning All Nations Fellowship is the highlight of the week's activities. Literally all nations are represented in informal worship, sharing and singing.

Last summer, a group of teenagers with Summer Work in Missions (SWIM), a youth project operated by the Christian Reformed Church, worked with The Lighthouse, providing much practical assistance, and doing follow-up work with families. They too, were moved by the genuine love they saw expressed between people of all colours and creeds and nations.

Timothy Chan conducts worship services in Cantonese on Sunday afternoons. He has worked with the Chinese community in Toronto for over two years.

General co-ordinator Cindy Dickson comments that "God has been our director in the past years. We try to discern which way He would have us go and it is our prayer that we may remain sensitive to His leading." She is excited about the possibilities that lie ahead for The Ligthouse and is convinced that it fills a real need in the city of Toronto.

Here's to your health!

Joe Veltman

The November issue of the *Reader's Digest* carried an article entitled "Why listening is good for you." It was condensed from "The Language of the Heart."

The author reported that listening tended to reduce blood pressure and that having a listening ear is good for your heart. Talking tends to bring blood pressure up and people who are poor listeners are more likely to have heart disease. What fascinates me are the implications of this for the Christian life.

Good listeners

How often the Bible tells us to be good listeners! Like the article, James gives sound advice when he tells us to be slow to speak and quick to listen. (James 1:19) (Sorry, couldn't resist the pun.) From his secular point of view, the author of the article, James J. Lynch, does not mention the idea of listening to God. But Psalm 19 suggests that we should be listening to the voice of God in the creation revelation. And then the same Psalm emphasizes the blessings of tending to the Word of God. We are to listen to the Word of God.

What I would like to underscore is that this researcher's findings simply reinforce what the Bible has already told us. Second, according to this researcher's findings, God's emphasis on listening is good not only for the soul but also the body. And that should not surprise us. As the Catechism says, to confess a belief in God the Father almighty is to say that "I trust Him so much that I do not doubt that He will provide whatever I need for *both body and soul.*" Third, obviously, listening to God is better than listening to men. While from the human point of view listening lengthens life, only heartfelt listening to God in Christ brings *eternal* life for body and soul. Only Christ can give anyone a new "heart."

Being blameless

There is a blessing found in 1 Thessalonians 5:23, "May your whole spirit, soul and body be kept sound and blameless at the coming of the Lord Jesus Christ." When the preacher pronounces this blessing, he is not using idle words. God's ways are good for the whole person! Listen! Here's to your health and eternal well-being.

Joe Veltman is pastor of Riverside Christian Reformed Church in Wellandport, Ontario. This pondering is the first in a series of four.

North and South Koreans share eucharist

GLION, Switzerland (EP) — For the first time since Korea was divided in 1945, North and South Korean Christians met face-to-face and took communion together.

The meetings, sponsored by the international affairs arm of the World Council of Churches, were held in Switzerland as part of a consultation on peace and justice in Northeast Asia. Participants included three North Koreans and six South Koreans, as well as representatives from the U.S., U.K., USSR, Japan, Australia, Canada, France, Cuba and India.

The Korean delegations exchanged papers expressing biblical and theological views on the reunification of Korea, and also exchanged gifts, such as Bibles, hymnbooks and theological writings. Despite the great differences of ideology and socio-economic systems in the two Koreas, the two delegations reaffirmed the role of Christians and the church in helping foster a new, just and peaceful future for a reunified country.

Church news

Christian Reformed Church

Classis meetings

Classis Huron will meet in regular session on January 14, 1987, at 9:30 a.m. in Lucknow Christian Reformed Church. All material should reach the Stated Clerk, Dirk Miedema by December 3, 1986.

Classis Niagara will meet in regular session on January 21, 1987, in the Riverside Christian Reformed Church of Wellandport. All material should reach the Stated Clerk, A. Dieleman by December 8, 1986.

Issue

Why I do not have peace with the Koinonia-Cursillo Report

The Koinonia-Cursillo movement is a non-denominational renewal movement that has been under scrutiny in the Reformed community. Bernie Bax from Sarnia attended a Cursillo in January 1983; his wife in February 1983. Mr. Bax would like a little more appreciation for the fruits that have resulted from participation in a renewal weekend. "I serve my Lord in our community in the Right-to-Life movement," he writes, "and am a supporter and member of CPJ, ICS, CLAC and am thankful that I can add Cursillo to the list." In the following letter to *Calvinist Contact*, Mr. Bax explains why he thinks the report of a committee of the Hamilton Classis of the Christian Reformed Church was lacking.

Bernie Bax

Some time ago, Calvinist Contact reported on an evaluation of Koinonia-Cursillo by a committee of Classis Hamilton of the Christian Reformed Church. I have read the Classis committee report, reflected on it and discussed it with numerous people. I have concluded based on these discussions, that I must respond. I do not have peace in my heart with the committee's recommendations. I believe that Cursillo is of God (not man) and as such is and will continue to be used for His glory, purpose and honour, at least the way I have experienced the Interdenominational Cursillo in Sarnia.

I will not pretend to be an authority on Christian Reformed Theology or Church Order and as such my comments can be best read as simply observations.

1. The Committee has done their work well in regards to their research in understanding the movement. But herein, I feel also lies the weakness. The report is very theoretical, with little emphasis on the effect Cursillo has had on the Christian Reformed Church (CRC) through members who have attended a Koinonia-Cursillo weekend.

I do not appreciate the argument that we must ensure that the moment's basics are sound and if they aren't, it doesn't matter what the results are. I have been taught the opposite in that "by their fruits shall you know them." If the fruits are not important, I become concerned with the church of which I am a member, in that our foundation is solid, but our living out the faith is cause for much concern.

2. The area of *gravest concern* is contained in a statement "that the movements purpose reflects humanism." (p. 23) *I feel strongly* that if all committee members would have attended an actual weekend, the recommendations would have been quite different. (Just a strong feeling). Ministers and professors should try to be a student and parishioner so that they can experience and know what ordinary people struggle with as they live out their faith. In the Sarnia Interdenominational Cursillo I find no evidence of humanism, but instead a deep reliance on God's Spirit working through His children.

3. Having applauded the movement so many times, but then asking us "to concentrate" (p. 22) to be sure we can see its weaknesses and failures! What are we afraid of? It appears this attitude is so typical of our Reformed upbringing — make sure we realize how sinful we are, be sure to criticize, etc. I feel many CRC people think we have to be critical — it makes us feel good! Thank goodness, God doesn't deal with us that way! Look at the positive and good things God through His Spirit can do through Cursillo. For example, having given talks as a lay person, I have found tremendous opportunity to witness and talk freely how God claims every inch of creation and how I try to apply this in my everyday life. (education, labour, business, Right-to-Life, etc.)

4. In being so negative towards and critical of the Cursillo movement, I feel the committee is (unwittingly or deliberately?) making the wall around the CRC *ghetto* just that much higher. Are we that vulnerable and insecure in our beliefs?

5. The report greatly overemphasized the role of church as "institute" versus its role as "organism" (see recent *Calvinist Contact* and *Banner* articles on the tension in Abraham Kuyper's thinking on the same theme). The report pushes the CRC in exactly the opposite direction that it needs to go.

6. I personally found the use of scripture passages to be very inappropriate. I think I could pick out selected scripture references such as I Corinthians 13, Revelation 2:4 and 5; Thessalonians 5:19, etc. to equally justify the good of Cursillo in that above everything (even purity of doctrine), if we don't have love, we have nothing, that we are above all to be true and faithful to our first love and not to quench the work of the Holy Spirit.

In part of my analysis, discussion and listening, I gave the Report to a very dear friend, Brother Anthony, and asked him for a few brief observations. He gladly complied and gave me the freedom to share these with you. His comments (printed on this page) speak for themselves.

Bernie Bax lives in Sarnia, Ontario.

Brother Anthony's comments on the Koinonia- Cursillo Report

The report indicates that the Christian Reformed Church is sincerely searching for ways and means which might promote a strengthening of faith within the church by knowing it and by living it.

Personally, I would have liked to see one more criterium in the report namely: some of the evident results of the Cursillo movement as they are effecting the church members who made a Cursillo weekend and are now active Cursillistas. Spiritual benefits are mentioned in the report. However, I would have liked to see a greater emphasis placed on them.

From my own observations of and involvement in this movement, I conclude that Cursillistas a) place a greater emphasis on community in their worship and in service to one another; b) express a strong desire to be more involved in their church; c) express sentiments of friendship and belonging to one another; d) look for means of renewal within the church community in accordance with the spirit which prevailed in the early Christian communities; e) emphasize how to live the faith rather than how to know the faith. There is a shift from the head to the heart and from knowing one's faith to experiencing it.

Over the last few decades there have been a number of changes in religion and religious practices. In our times, sociology, anthropology and psychology have been influencing the faithful. For example, religious practices in the R.C. church tended to be very private and individual. The present trend is to place the accent on seeing the church as a community of believers with Christ in the centre. My contacts with friends of various churches make it clear to me that they are longing for friendship with Christ. They also want to belong to a community of active believers who express their faith in prayer and worship, in love and service to one another as well as to people beyond their own boundaries.

Many Christians are leaving the traditional churches and are joining newly-founded church communities. Particularly the younger members search for an experience of life, love, fellowship, community, concern for the needs of others.

Emphasis is placed on the person of Jesus, the Incarnational Christ who became man in order to be close to us and to redeem us.

A balance is being sought between two directions, i.e. the vertical line (know and love God) and the horizontal line (know and love your neighbour).

I have appreciated reading the thorough and well-documented report about the Cursillo movement. It appears to me that the Christian Reformed Church, together with various other churches, is faced with the challenges of church renewal.

I have been involved in some 22 Cursillo weekends. From my experience I would like to state that this movement has been a true blessing to many individuals and to their various church communities.

Brother Anthony,
Order of the Brothers of St. Louis,
Sarnia, Ontario

CRWRC helps El Salvador's quake victims

The Christian Reformed World Relief Committee (CRWRC) sent an immediate $5,000 to its community developer in El Salvador, Stan de Voogd, for distribution of plastic water jugs and shelter tarpaulins among homeless earthquake victims.

In addition, CRWRC has approved a $10,000 grant to the Medical Assistance Program (MAP) International for medical supplies in San Salvador.

A major earthquake hit San Salvador, El Salvador's capital, on October 10, 1986. Early reports indicated approximately 1,000 dead and many thousands injured.

MAP International's assessment team indicated a great need for medical supplies. MAP responded with a planeload of over one-million dollars worth of supplies at a cost of $185,000. MAP asked for CRWRC assistance in raising this amount.

Baby maturing

A blooper we came across in a church bulletin sent to us by First Christian Reformed Church of New Westminster, B.C.: "Mrs. X. remains in hospital awaiting the birth of her child. She is feeling fine, although a little bored. Unless things change, she will remain in the maturity ward."

For events in your area, check our Calendar on page 17. It also lists advertising deadlines for the next three issues.

Education

Margaret Griffioen, page editor

Education and educators: Personal views

Education: a look at attitudes

I may be becoming too old for this world of education and experts. In my days of college training (some 20 years ago), professionalism was equated with dedication, commitment, task completion. The professional did not haggle over money, belong to a union, or count hours spent on a task.

Today I increasingly hear phrases from "professionals" that equate their status with specific monetary expectations, organizational memberships and time limitations. It is "unprofessional" to sell one's services too cheaply and to burn the midnight oil to complete the task.

Granted that my "aging" attitude may result in a more rapid burnout, it does seem to me, however, that it provides greater job satisfaction and more genuine feelings of self-worth.

Just a thought — I'm sure there are many who would disagree, or is it that my age is beginning to show?

From: Prairie Patchwork, Vol. 4, No. 2. A CSI Region II Newsletter. (No byline was included)

Keep it in drive!

When a car is in neutral, it won't go any place — unless it's on an incline where gravity pulls it down. No matter how beautiful, expensive, or powerful it may be, a car in neutral is a study in futility because it moves neither forward nor backward. All one can do is race the engine which may sound nice but which accomplishes nothing except the wasting of valuable resources.

When education is neutral, it won't go any place either. And no matter how beautiful, expensive, or all-encompassing it may seem, a so-called "neutral" education is indeed a study in futility. One may race the educational engine and make it sound very nice, but because it is "neutral" it tends to do nothing except waste very valuable resources.

Christian education is not neutral: its name alone tells you it can't be. Christian education gives real purpose to life and learning because it is based on God, the source of all life and meaning. In Christian education, the truths of God's Word are applied to every subject every day, and our most valuable resources, our children, are helped to know God, to love Him, and to worship and serve Him.

Christian education is designed to move forward. Keep it in drive.

From: School News, news bulletin of the Dunnville Christian School, October 3, 1986.

Educators: Many believe in creation

DALLAS, Tex (EP) — A recent poll reveals that more than one of every 10 high school biology teachers in the U.S. believes in creation, according to the Foundation for Thought and Ethics, a school curriculum research group.

The poll asked biology teachers about their personal views of how living things began. The teachers were asked to pick from evolution, creation, some combination of evolution and creation, other and undecided. Of 343 teachers responding, 11.5 per cent chose creation.

Teachers choosing some combination of creation and evolution, added to those who chose creation, totalled 44 per cent nationwide, just 8.4 per cent less than the 52.4 per cent choosing evolution.

Responses vary by state

The poll concentrated on the three big textbook buying states, New York, California and Texas. Texas teachers were more likely to believe in some form of creation, with 66.1 per cent including creation as at least part of their answer.

California was also above the national average, with 44 per cent mentioning creation as part of the origin of life. New York's group of 36.7 per cent choosing creation was well below the national average.

Don Austin, head of Austin Analytical Consulting, said, "I was gratified when the results came in showing that people are very open to having printed materials giving the creation side. It's a matter of objectivity. In a polarizing issue like this, the ability to present both sides and let people decide for themselves is healthy." An evolutionist, Austin has a Ph.D. in anthropology and five years of experience teaching Ph.D. level anthropology at Southern Methodist University.

Teaching creation not dealt with

While the poll did not ask teachers if they thought creation should be taught in the classroom, a majority, 52.5 per cent, said they would not oppose an approach to creation in the schools which met their objections.

The most frequent objection given (47.7 per cent) was that "Proponents of creation are too biased to contribute to the advance of science, exaggerating both the evidence for creation and the problems of evolution."

Teachers were also asked how plausible alternatives to dominant scientific theories should be handled in the classroom. Choices offered were "Teach the theory with the most adherents and ignore the plausible alternative"; "Just teach your personal view"; and "Give strengths and weaknesses of the dominant theory and of the plausible alternative." A vast majority, 95.3 per cent, backed the third option. One teacher wrote, "How can I teach my students to think if I'm always telling them what to think?"

Education: teenagers' top five worries

The top five worries or concerns of 600 high schoolers surveyed at the 1986 Lutheran Church-Missouri Synod national gathering in Washington, D.C., are:

- doing well in school;
- a personal relationship with God;
- making and keeping friends;
- college; and
- what others think of them.

Education: What is Christian teaching?

Angela Terpstra

Guiding, unfolding, enabling. These are the hallmarks of Christian teaching, according to Dr. John Van Dyk of Dordt College. Van Dyk was speaking at a day-long workshop on September 20 organized by the Institute for Christian Studies and attended by about 70 teachers from across Ontario. The workshop's theme was "Christian teaching: what is it?" The enthusiastic responses of the teachers showed they'd had a good exchange of ideas and experiences.

Van Dyk opened by noting that in the drive to develop Christian curriculum, the act of teaching itself has often been neglected. He offered Guiding, Unfolding and Enabling as the intertwined essentials of good Christian teaching.

"Guiding" is directed to helping students recognize what it means to be a disciple of Christ. With infectious, Spirit-filled enthusiasm and through encouragement and motivation, the teacher provides a model of discipleship. Class devotions give this model the biblical context of Christ's redemption leading to lives of stewardship and healing.

"Unfolding" has two sides: the subject and the student. Unfolding the subject through Christian curriculum means more than just getting the facts straight — it means showing God's presence and design in the creation, together with the effects of sin and the promise of redemption. But teaching this effectively requires knowledge of how the students develop and learn — how they, like the creation, unfold to maturity.

Unfolding the wonder of creation and redemption leads to a life of worship. The teacher helps in this living worship by "Enabling," that is, helping the child to respond to God as a committed servant, steward and peacemaker.

Christian teaching on this model of Guiding, Unfolding and Enabling certainly requires a rethinking of the content and organization of the school curriculum. More than that, it calls for methods of evaluation that are sensitive to marking progress not only in knowledge and skills, but also in discipleship. Most of all, it calls for teamwork among teachers, administrators and parents if students are to be helped to recognize and practise Christian discipleship.

Response to these ideas came from all the teachers present. First a panel of four teachers from the elementary to graduate school level offered comments. Then in primary, secondary, special education and administration discussion groups, the teachers could review Van Dyk's ideas in the light of their own experiences and problems. Comparisons and evaluations were exchanged in a final session where Van Dyk also answered questions.

"Exciting work," "Very inspiring," "It reaffirmed our work." These enthusiastic responses from teachers are a hopeful sign for further work on the challenge of teaching from Dordt College's Center for Educational Services, where Van Dyk has developed his ideas in exchanges with Christian school teachers. He's planning to continue the exchange in the Institute for Christian Studies' 1987 Summer School with a July course on "Pedagogy and Instruction" offered as part of the new ICS Masters program in Education.

Angela Terpstra is Head of the Communications Department at the Hamilton District Christian High School in Hamilton, Ontario.

Feature

A ministry of word and deed

Margaret Griffioen

It's been almost 20 years since Joni Eareckson recklessly dove into Chesapeake Bay, Maryland. That day, in June 1967, Joni became paralyzed from the shoulders down.

Joni is part of a statistic. She is one of the 10 per cent of Canadians and Americans who are physically or mentally disabled. Joni is fighting another statistic. That statistic shows only five per cent of Canadian and American churches providing programming for the disabled.



Joni and Ken Tada

Photo: Margaret Griffioen

Faith must be coupled with mercy deeds

In 1979 Joni founded Joni and Friends, an organization which helps churches minister to the disabled. "As I looked back on how my needs were met through my [Christian] friends, I became more aware of the desperate and great need of those who suffer in our communities and are not so fortunate," said Joni at a recent "Joy in Caring" seminar at Ontario Bible College (OBC). (Joni and Ken conduct these seminars across America as part of Joni and Friends' ministry.)

"Hurting people with all kinds of different disabilities of every shape, size and dimension are in need of comfort and hope from God's Word and His people. The biblical mandate for reaching out to those around us who are suffering is abundantly clear," she told the 175 Joy in Caring participants who came to learn about ministering to the disabled.

"Since the handicapped community comprises a sizable minority, one would expect that Christ's church would have made considerable contributions toward helping the disabled. However, for the most part," said Joni, "the church has done little to reach the handicapped. Very few churches have programs well-founded on biblical principles and appropriate learning theories. Additionally, very few churches reach out to physically handicapped people who require transportation in order to attend worship services, Bible studies and so on."

Providing a framework

The day-long seminar provided participants with practical suggestions of what to expect when setting up a ministry to various disabled groups, including the deaf ("a very difficult and unique ministry"), the blind, the physically handicapped and the mentally disabled.(For groups seeking material for the mentally disabled, Joni and Friends most often recommends the *Friendship Series* published by the Christian Reformed Church.)

Questions of a more theological bent such as, "Is God punishing someone or their family by allowing them to be disabled?", "If we really trust God and pray for healing, will we be healed?" etc., were also discussed.

"Only in Christianity," said Joni, "do we find a great God reaching down and making good out of evil. God is not punishing a person by allowing a disability in his life ... God's anger [over man's sin] was poured out on the cross. He may discipline, reproach, correct or admonish ... but He will never give us more than we can bear. Our disabilities, whether they be physical, emotional or mental are under His control."



Photo: Margaret Griffioen

"When Joni speaks to someone, she focuses all her attention on them, ignoring for the moment the rest of the crowd."

Ministry to disabled not easy

The seminar showed participants how much dedication is needed to establish a ministry to the disabled. Joni pointed out, however, that "you don't need to be an educated expert to do Kingdom work. You just need to exercise your spiritual gifts."

Ken briefly discussed the difficulty people experience in trying to gain co-operation in their churches to begin ministries for the disabled, in an interview with *Calvinist Contact*.

"Pastors, especially, tend to think in dollars and cents," said Ken. "They often don't realize that most programs [for the disabled] are originated by lay people who volunteer their services and therefore such work can be one of the least expensive programs in a church. There are so many things you can do that really do not cost much."

Ken also acknowledged that churches can become too caught up in "politics, theological debates, etc. [when considering establishing a special ministry] that they lose sight of the actual issue."

Yes folks, Joni *is* married!

Margaret Griffioen

"She really is pretty," and "I didn't know she was married," were some of the most-often heard comments during the five-day visit of Joni Eareckson Tada to Toronto. (See story on page one.)

Joni is very attractive but definitely not in a "cute" sense as some of her publicity photos might indicate. And yes, she is married — July 3 marked Joni and Ken Tada's fourth anniversary.

One student at Ontario Bible College (OBC) in Toronto (which along with Women Alive sponsored Joni's visit) was disappointed at the news of Joni's marriage, said Nel Maxwell, founder of Women Alive.

"We were on the school's elevator with Joni when someone warned that a student would splash Joni when the door opened. We moved Joni to the side of the elevator but were more surprised, when the door opened, to find a male student holding flowers for Joni. Apparently he has been in love with her for years and his face just fell when someone told him as he presented the flowers that she was married."

Lots of smiles and laughs

There was a lot of humour during the Tada visit. Ken arrived October 31 at Pearson International Airport to be greeted by "the Creature from the Blue Lagoon" and two other costumed students who drove him to OBC in a black limousine.

Joni and Ken also integrated humour into their presentations. When they spoke of their marriage, they told how some people, for obvious reasons, suggested they go away for a weekend before they got married and, well, "try it out." They decided not to do that and trust in the Lord. However, they have nicknamed their honeymoon, "Handicap awareness week."

When discussing how they deal with marital stress, Ken admitted they, like any other couple are "still learning about quarrelling and arguing." Joni added that they can't go to bed with unresolved quarrels, "it's difficult to remain mad at someone who's flossing your teeth!"

Joni explained how she needs to borrow people's hands to do many things. She asked one young boy for examples of things she needs to borrow hands for. He suggested eating an ice-cream cone. Joni laughed and said "that's OK as long as you don't smash it in my face!"

Patient and sensitive

During their stay in Toronto Ken and Joni made a lot of effort to individually speak to the many people who attended their various programs.

When Joni speaks to someone, she focuses all her attention on them, ignoring for the moment the rest of the crowd waiting to speak to her and take her picture (she was always willing to have her picture taken with anyone who asked). She does not turn back to the crowd until the conversation is over. This was especially difficult during the Toronto trip, as Joni was experiencing a painful throat infection.

Both Joni and Ken showed sensitivity to little things. For example, when they gave statistics or examples of special ministries, they did not rely on material from the United States, but tried whenever possible to provide Canadian information.

Some people have expressed that from reading her books, Joni seems "too good to be true." Joni and Ken's faith is deep and mature — that was evident throughout their stay in Toronto. Joni's new book *Choices Changes* also shows how her faith has matured as it outlines the making of the movie, "Joni," her move to southern California, the establishing of Joni and Friends and her marriage in 1982 to Ken.

Feature

Children of the Liberation (2)

Written by Catharine Oosterhoff and Olga Rains. Translated by John Martens.

Catharine Oosterhoff was a "war baby" whose mother is Dutch and father is Canadian. She has spent years looking — unsuccessfully — for her natural father, and has helped many others in similar circumstances. Olga Rains is the person who has aided the search for fathers of "war babies" on the Canadian side of the Atlantic Ocean. Catharine's account continues below followed by Olga's remarks.

Several times I paid a visit to this Regiment in Stratford. In 1984 I got acquainted with Jack Whyte (Lt. Col of the regiment) and his wife Anneli. As a child I always dreamt of organizing a reunion of the Perth Veterans. While visiting Jack in Stratford we worked it out together. It must be done now, for never again would there be an opportunity like the 40th anniversary of Holland's liberation in 1985.

Perth Regiment reunion

We succeeded and on May 3 veterans of the proud Perth Regiment arrived at long last at Schiphol airport near Amsterdam. It all meant very much to me. Imagine if my father was with them! But that was regrettably not the case.

Yet it was an unforgettable experience for me. And I dare say that these men had a memorable week. Among them was Norris Chadwich. He had known my father and told me about him.

In January 1946 they lost track of each other; but, nevertheless, I picked up new information and am hopeful it will help me in my search.

In Sneek many veterans met their comrades from the war years. It was heartwarming to see how these veterans in emotionally charged conversations tried to help "liberation children" — now grown up men and women themselves — who were seizing this unique opportunity to perhaps locate their father.

The fact that so many of these still relatively young people are looking for their dads made a deep impression on most veterans. And yet, one always noticed a certain embarrassment or taboo and a holding back. Especially in public and for the public record there seemed to be a conspiracy of silence. Holland knows so few inhibitions and restraints now, especially where it concerns sex; and yet, on the official and popular level there are always those attempts to cover-up and hide what happened in 1945-1946. Always again we are pushed into a corner.

[This concludes the letter from Catharine Oosterhoff.] John Martens comments below:

Association of Canadian Liberation Children

In the first half of 1985 The Association of Canadian Liberation Children was founded. Its aim is to search for Canadian fathers and to support its members in their problems.

In the meantime about 250 dads had been found by Olga Rains.

Most of them were, of course, not consumed by desire to meet their children. We must be very careful here. (Most fathers are married and have children in Canada).

But many of these Canadian children are thrilled to hear they have a sister or brother in Holland.

Those whose father will never be found, experience great support from other Association members. The association hopes to be able to organize for them a trip to the country where their dad grew up before he set out to become a liberation soldier.



Catharine Oosterhoff and Olga Rains

Mrs. Olga Rains, veteran investigator into the background of many of Holland's wartime children and author of two books on the subject, summarizes her activities on behalf of the Association as follows:

"The liberators returned but for a while"

After 40 years, Canadian soldiers came back to visit the little country they had fought so hard for. The veterans, now elderly men, had never forgotten Holland. For many of them, the wish to return once more, perhaps one last time, came true in May of 1985.

They came with their own regiments, in small groups and in large groups and many with their wives. Old friends in Holland looked forward to their arrival and many plans were made.

They were to be found all across the country those weeks. Old familiar spots were revisited, but great changes had taken place during those 40 years. The parade in Apeldoorn was a great success. Thousands of people lined the streets again, waving flags and stretching out their hands to greet the veterans. It was 1945 all over again. The veterans marched and walked by with tears in their eyes. They could hardly believe it. Yes, it was just like the spring of the year of liberation now 40 years ago.

For many a veteran and for many a matronly Dutch lady of approximately 60, all those 40 years vanished and fell away like a veil. They remembered as the day of yesterday that other great day when the people of Holland stood waiting for their liberators to march into town. Now it was so long ago; everybody had grown older.

But the emotions so much in evidence in 1945, were as strong as ever and surprised students of mass psychology and behaviour as much as the usually so stolid Dutch and the Canadian soldiers themselves.

The latter had gone through very difficult times, soldiers and civilians alike. We may never forget this. We must tell our children lest it happen again.

All the military cemeteries, where thousands of young Canadians sleep forever in quietude and peace, were visited by their comrades. Many a veteran read a former friend's name on a grave marker. After 40 years so many tears yet. They fought for peace, please let us live in peace.

The veterans were spoiled in Holland; they were treated like princes. In their own country it is quite different. There they are not understood as well; of course, the people there have never experienced war. That's the difference.

Special treatment

One little group of veterans was extra spoiled, so much so, they wanted to stay. They were the fathers of the "Liberation Children."

For them it was a special occasion to see Holland again. For the first time they met the son or daughter they had left behind in 1945-1946. Some met grandchildren, and in some instances a great-grandchild. So much can happen in 40 years.

The first reunions at Schiphol were very emotional, but nevertheless joyful, although tears were in ample evidence. To their great surprise, the dads were conducted all over the country. Who would ever have expected that? The affection between fathers and children was obvious, and, not surprisingly,

Payday

Cecil E. Burridge

Working people have something in common with the tax collector Zacchaeus, they too love payday. But they don't always appreciate the lineup at the bank. Cashing one's cheque can be a frustrating experience.

It seems that all working peoples' cheques are valid on the same day. Competition to make out one's deposit slip and being first in the lineup of customers is fierce. So, hopefully, one chooses the best tango line and waits for an available teller.

In days gone by, one just took potluck by choosing the shortest line. But many times it turned out that the guy in front was banking for seven relatives, four neighbours and a couple of fellow workers. One would have done better to have chosen the line that was twice as long — the customers were merely cashing personal cheques.

Today, because of a more streamlined system one gets to an available teller in slightly less time.

Some bank tellers wear badges that say "Can Do," but what they do mostly is to keep impatient customers waiting. One thing they can do, or seem to do, is jinx the computer at the crucial moment. "I'm sorry, sir, but the computer just went down. I can't enter your deposit."

"That's OK, I understand. Just give me my passbook and I'll be on my way."

Redfaced, the teller replies, "Sorry, sir, the computer won't let go!"

After a long wait one finally gets his take-home pay — and his passbook. If it wasn't for our passion for money, we'd stay away from banks and lineups altogether. But since we all have budgets, we have to get in the bank lineup on payday. We are dedicated money slaves.

Payday for Zacchaeus

The Bible tells us about a certain money slave whose life was changed by Jesus. (Luke 19:1-10) This man's name was Zacchaeus, and he was a publican — a tax collector whose vocation required him to serve the Roman government. He was hated by his fellow Jews because of his despised trade.

Though he was rich, Zacchaeus was not happy. He had no inner peace, no inner joy, no self-respect. In spite of his evil reputation and love of money, Zacchaeus had some good qualities — he wanted to change his lifestyle. He had heard that Jesus had helped another tax collector by the name of Matthew; and when he heard that the Lord was coming to the town of Jericho, he determined to meet Jesus.

Because he was small of stature and could not see Jesus in the crowd, Zacchaeus climbed a sycamore tree by the side of the road. When Jesus came to the tree and looked up and saw the little man, He invited Himself to dine with Zacchaeus.

Zacchaeus was so thrilled when he met the Saviour he immediately gave his heart to Him. To prove his repentance was sincere, the one-time money slave gave half his worldly goods to the poor — and those he had cheated were reimbursed four times over. It was payday for Zacchaeus — and he was the paymaster.

Jesus stayed with the forgiven tax collector in Jericho for a while. Then one day Zacchaeus slipped away to abide with Jesus forever.

Jesus passed through Jericho only once so Zacchaeus was wise to receive Him when He did. If we fail to receive Him when He comes our way we will have to face a dreadful payday — in the "lake of fire."

Cecil Burridge is a retired pastor living in Oro Station, Ontario.

many "youngsters" resembled their fathers. To observe the joy in the eyes of father and child is the most beautiful thing in the world.

Many veterans were staying as guests with these liberation children and heard from them their life stories. For many it had been a life without father because mother never married. The Canadian soldier had been her first and only love.

A high price

These mothers are silent as the grave. It hurts so much to talk about it. Especially for these women it was a very emotional week. Who knows how many tears were shed. They were so young in 1945, so young and green and innocent. What did they know? They were never allowed to talk about that sort of thing. They had not been told at all by their mother what might happen; and in most cases they were so ignorant. These women paid a high price.

And often, so did their child by being left in uncertainty or being treated as a misfit or outcast. And yet, these children want to meet their real father. Most have known since they were young that they have a Canadian father. They have looked for him all their life, but nobody came to their aid. Their longing increased as time went by and they become older and parents themselves.

Then they asked themselves what kind of man is my father? Why did he never try to find me? Do I look like him? Am I French or Indian? Many fathers already died. Nevertheless about 250 fathers have been found now of whom some have children at home.

The children of Canadian soldiers wrestle with many emotional problems. Here in Holland they were not always treated nicely when they were young. Why not, remains a mystery to me. Does not plain reason tell us that a child has no say in the choice of his parents? The mothers were looked down upon because they were pregnant from a liberator.



Veterans of Perth Regiment visit war bunkers in Groningen.

It all takes time

The fathers in Canada were troubled too, for many knew there was a child of theirs in Holland. At that time, things were different and a wide ocean lay between the parents. Some fathers returned to Holland to try to find their child but without success.

Many of them walked around with this inner burden, keeping their secret to themselves. Later they married and became parents in Canada. In the meantime the years passed by.

And then, 35 or 40 years later, such a child from Holland reappears in his life. Of course, at first it is a little difficult. He has to digest it. He is a little afraid of his wife, who does not know. How does he tell her about life in Holland right after the liberation? Can somebody else perhaps better tell her? But who? His wife also must adjust to the new situation. It all takes time, and frequently emotions prevail over logic and and the language of the cold facts.

The children of the veterans are invariably eager to meet their half-brother or sister in Holland. They have no problem with the situation — they are people of a subsequent generation, who look at things quite differently. Beautiful friendships have grown between half-brothers and sisters and ever more of them are being formed.

More and more, liberation children are looking for their fathers. Time is their main enemy, for the fathers are becoming old now. Not a few die young on account of the war. These men have all suffered in body and soul from the war and its privations. At a later age it becomes more evident.

That's why it's so important to help these young people in finding their Canadian fathers. On May 7 in 1985 there was some celebrating in Amersfoort. A party was organized by the Association of Canadian Liberation Children. Hundreds of them arrived. They brought their Canadian fathers and the latter's wives.

Why the secrecy?

There was a deep understanding between those old veterans and the liberation children. Many men cried when they heard how their girlfriends have borne the brunt of ridicule and suffering. Why was everything so completely hushed up in Holland and Canada? Children are and always have been a product of every war.

Are they not just like the rest of us, human beings with feelings and dreams? They cannot be denied the right to know their bloodfather. Why then have laws been made which say that these fathers are not responsible for keeping their children?

"Well," one says, "it was the war you know. That's all so long ago. Why dig it up again?"

My husband and I are thankful to have been able to assist in the search for the fathers. I am a Dutch woman and my husband is a Canadian. We met and married in 1945. We understand the "young people" and also the fathers, and we bring them together. It has even become our goal in life. I have written a book *Children of the Liberation*. It tells the story of many of those children. Remember, these children are Canada's children as much as they are children of Holland. The spirit of the mountains, the prairies, the forests of Canada is in their blood.

The proceeds from the sale of this book go towards the support of the children of the liberation and their fathers.

The book is obtainable at
"Overnight Copy Service"
Box 1092
Peterborough, ON
K9H 7H4

John Martens is an avid student of history and freelance writer. He lives in Listowel, Ontario.

Former Dutch ministers came together

Lammert Slofstra

We had a lot of fun, on October 28, when we were together in a meeting room in Holland Christian Homes in Brampton, Ontario.

Those who saw us through the glass doors must have wondered what kind of a club or society we belonged to. If they had looked a little closer, they would have discovered that we were a bunch of ministers and their wives who seemed to be having the time of their lives. If they had stood there a little longer, contemplating us from a distance, they might have been able to conclude what brought us together.



What would *you* think, reader, if you saw Geuzebroek, Kooistra and Van Harmelen, De Moor, Popma and Derksen, VandenEnde, Ringnalda, Vander Plaat, Pereboom, Geleynse, Kuntz and Slofstra with their wives, and along with Mrs. Guillaume, Mrs. Hart and Mrs. Praamsma in one room? What, according to you, brought these people together?

Indeed, there is one thing that all those people had in common. Twenty-five or more years ago they were all in Dutch parsonages, somewhere in The Netherlands, and each one of them, one day, took up the challenge to serve a congregation of immigrants in Canada. Quite a few of them are retired now, while the others are all getting close to it.

What others missed

One Sunday night, Geuzebroek and I — while visiting each other — talked about getting all the "dominees" together. It had never been done before. It would be fun to exchange experiences, to compare situations, to talk about the ways and means of retirement. We could not count on the "dominees" in the U.S. and the West, fellows like Bouma, Nederlof, Vander Pol, Heersink, Polman and Jonker. The trip would be too costly for them. So we limited the invitations to the men and wives of Ontario.

Too bad that Schalkwyk, Habermehl and Los could not come. They missed a fantastic speech — uh, lecture! — by Remkes Kooistra about the present situation in the Christian Reformed Church. He really should have that lecture put in print. [No sooner said than done. On page 14 we begin the first instalment of Dr. Kooistra's "A look in the rearview mirror." B.W.]

They also missed some worthwhile information which John Klomps (he was our guest for an hour or so) provided about the workings of our Minister's Pension Fund. Last but not least, they missed fantastic meals, prepared by the man, whom those from the Toronto area in the sixties fondly remember as "Klaas de Koster." We had a great time. Next year, we'll do it again, the Lord willing.

Lammert Slofstra is pastor of the Immanuel Christian Reformed Church of Simcoe, Ontario.

Feature

Why disinvestment is immoral

*The debate about economic sanctions against South Africa keeps perculating in circles that are concerned about an honest response to the evil of discrimination. A poll of **Christianity Today** readers shows 49 per cent in favour and 40 per cent opposed to U.S. sanctions against South Africa. Readers over 50 were more likely to oppose sanctions than those under 50.*

According to Calvin College religion and theology professor Leonard Sweetman, "Most black South African church leaders and political leaders agree that economic sanctions represent the last hope for non-violent change in South Africa." Sweetman, who has been studying the South African situation for 10 years and has many contacts with South Africans, was talking at a forum of South African black churches held in Grand Rapids.

A fellow panelist and South African, Benoga Khoba, explained that blacks hold few jobs in U.S. companies in South Africa. The blacks would not be hurt nearly as much as the white establishment if the U.S. disinvested, he said.

*In the South African **Leadership** magazine writer Alan Paton takes a different tack, however. He claims that disinvestment is immoral and that it will hurt the blacks more than the whites. Paton, though a white, is no stooge for the government of South Africa. His novels **Cry, the Beloved Country** and **Too Late the Phalarope** sensitively describe the plight of blacks in an oppressive society. Even though **Calvinist Contact's** editorial position supports economic sanctions against South Africa, we do not want to stop listening to people who carefully take another position, especially not when those people are Christians with a lot of integrity like Alan Paton.*

BW

Alan Paton

There is only one firm statement that I can make on disinvestment — I will have nothing to do with it. I will not, by any written or spoken word, give it any support whatsoever.

There are obviously two sides to this question. On the one side are South African industrialists, capitalists — very big money and very small money — the overwhelming majority of white South Africans, and a substantial majority of black South Africans. On the other side are some highly-educated and sophisticated blacks, a small minority of white South Africans, and a considerable number of righteous and self-righteous people of the West, who entertain the opinion that the weakening of the South African economy will bring freedom and happiness to the suffering and oppressed people of our country.

I find myself uncompromisingly on the side of the industrialist capitalists, big money (almost entirely white), small money (almost entirely black), the overwhelming majority of whites and the considerable majority of blacks. I belong therefore to a very mixed constituency.

I am not very interested in money, though I would not like to be without it. I am not writing this article for money, though I shall be paid for it. I am writing it for a simple — and to some perhaps a naive — reason. I am writing it because I think I ought to. I would much rather be writing something else.

For whom, then, is it being written? Primarily for the righteous people of the West. Not for the self-righteous, because I do not think I have the ability to persuade such people that they are wrong or misguided. I am writing for those in the West who are concerned to see a more just order in South Africa, and who are concerned to know what they can do about it. I am not writing for any person who has ulterior aims of his or her own, or who is trying to further some personal cause, or who is trying to win the support of black American voters.

Why am I totally opposed to disinvestment? It is primarily for a moral reason. It is my firm belief that those who will pay most grievously for disinvestment will be the black workers of South Africa. I take very seriously the teachings of the gospels, in particular the parables about giving drink to the thirsty and food to the hungry. It seems to me that Jesus attached supreme — indeed sacred — significance to such actions. Therefore I will not help to cause any such suffering to any black person.

I am told that this is a simplistic understanding of the teachings of the gospels. Let it be so. That is the way I choose to understand them.

I am also told that I am ignoring the views of those black South Africans who support disinvestment. Most of these black South Africans will not be the ones to suffer hunger and thirst. Many of them are sophisticated, highly educated, safely placed. I also know sophisticated and highly educated black men and women who will have nothing to do with disinvestment. I choose to associate myself with them.

I am told that, though I believe my views to be moral, they are in fact immoral because I will not take the side of those black people who want disinvestment. This is a new interpretation of morality to me, that I ought to adopt certain views because some influential black people hold them.

I do not hold these views because they are acceptable — or not acceptable — to either black people or white people. I do not consider that the welfare of black people or the welfare of white people are the supreme considerations. The supreme consideration to me is the welfare of my country, and therefore the welfare of all its people.

There is an often-heard declaration: "We do not mind suffering. We are used to suffering." But this again is often the declaration of those who will suffer least. To put it briefly, my conscience would not allow me to support disinvestment. For I must ask myself — and my readers who are concerned to do what is right — how long must the suffering it would cause go on before the desired end is achieved? A month? Two months? A year? Five or 10 years perhaps?

No one can confidently answer that question, though one can say at once that disinvestment will take time to bite deep. South Africa's business community will muster every resource to save the economy from destruction. That it has its own interests to consider is, of course, to be taken for granted.

That is the kind of economic world in which we live, the kind that is to be found throughout the West. It is supposed to have some kind of correlation with freedom and with the encouragement of initiative, and with the rule of law.

The alternative to it is the world of the centralized economy, which not only controls enterprise but ends up by controlling literature, the arts, the press, the rights of free assembly and free expression, and almost everything else. Both of these worlds have their credits and their debits. I choose the world of the free economy.



Photo: South African Panorama

"It is my firm belief that those who will pay most grievously for disinvestment will be the black workers of South Africa."

I have no doubt that some supporters of disinvestment hope that it will not only cause such severe damage to the economy, but will also increase endemic unrest to such an extent that armed revolution will take place, and that the present government will be overthrown by force of arms.

I would not write this if I did not believe that the Afrikaner Nationalist is ready to behave better. He is emerging from a morass, and he cannot be expected to come out white and shining.

In the first place, let me say that the black people of South Africa, even if they so desired, could not, unaided, wage a successful revolution.

Yet who is likely to come to their aid? In the present state of West-East relations — and that means, to a large extent, the U.S.-USSR relations — it is hard to see any answer to this question. Of course it *could* happen, but only as a result of the greatest political miracle of our century, that a joint U.S.-USSR task force said to the South African Government: "Abolish apartheid immediately, and grant a universal franchise to all your people, or we will enter and utterly destroy your military power."

Suppose that a deep-biting investment campaign were followed by more far-reaching sanctions, and suppose that South Africa were completely isolated from the world. Suppose that the West succeeded in thus creating an economic and political vacuum in the south of the continent. I have no doubt that the USSR would embark on another African adventure. The West should be warned that its isolation campaign could have disastrous consequences for itself.

In 1934 the white Parliament of South Africa passed one of the most enlightened laws of those times, the Children's Act. The Act was a recognition that punishment was not the proper treatment for delinquent children. Punishment failed totally to treat the causes of delinquency. Punishment could change behaviour, but it was not a true reformatory instrument. And lastly, punishment could in some cases change behaviour for the worse.

It was because I held these beliefs strongly that our Minister of Education, Mr. J.H. Hofmeyr, made me the Principal of Diepkloof Reformatory in 1935. It was then the largest institution for delinquent boys in the whole of Africa. What I believed then, I believe now.

Punishment is no proper treatment for erring children, nor is it the proper treatment for erring countries. Those who think they can make us good by punishment are deceiving themselves. The United States seems to be at last giving up the idea of punishing the USSR into goodness. Why then do they think it would work with South Africa?

This is perhaps a moral argument, but it has a pragmatic side to it. The (Afrikaner) National Party would not respond to punitive measures. When the time

I do not consider that the welfare of black people or the welfare of white people are the supreme considerations. The supreme consideration to me is the welfare of my country, and therefore of all its people.

> *Now is the time .... for ... the West to bring the greatest moral and pragmatic pressure to bear on us. That excludes ... disinvestment. Re-education and punishment do not go together.*

eventually comes that it realizes that its days of supremacy are drawing to a close; when at last it decides that it has to behave differently; when it decides — to put it unequivocally — that it has to behave in a more civilized manner, in a manner more acceptable to the nations of the West, that is *not* the time to use punitive measures.

I hold the belief — which is thought by some (or many) to be naive — that the (Afrikaner) National Party has at last decided for moral and pragmatic reasons to do better. Now is the time therefore for the nations of the West to bring the greatest moral and pragmatic pressure to bear on us. That excludes sanctions such as disinvestment. Re-education and punishment do not go together.

I would not write this if I did not believe that the Afrikaner Nationalist is ready to behave better. He is emerging from a morass, and he cannot be expected to become an angel tomorrow. He is in fact attempting to return to the West.

When the *Voortrekkers* moved north in the 1830s they were trekking away from the West. They wanted to have nothing more to do with it, especially with its ideas of equality of all people before the law. Now, after 150 years, they (the majority of them) wish to return. It would be a supreme irony to punish them as they turn.

The Afrikaner Nationalist often proclaims that he is a man of Africa. He did some queer things for a man of Africa. He forbade racially-mixed marriages, and he embarked on the foolish task of separating himself from the other men of Africa. He made it a criminal offense for certain men of Africa to love or marry certain women of Africa, and broke many hearts and lives in doing so. This "man of Africa" notion is a poetic myth, and it should not be accorded undue respect.

What the Afrikaner Nationalist must now do is to return to the rule of law, and to set about the dismantling of apartheid, The nations of the West, and in particular the United States, must not underestimate their moral power to influence us in this direction.

I have a last word to say to those fanatical divestors who think they can bring the South African government "to its knees." They will not succeed. The Afrikaner Nationalists may at times behave like fools, but they do not behave like cowards.

But still more importantly, if the self-righteous bring our government "to its knees," they will have to bring the whole country to its knees, for if the Afrikaner Nationalists are ever brought to their knees, it will have to be by the gun. And if they are brought to their knees, agriculture, industry, railways, ports, will all be brought to their knees. We will become one of the begging nations of the world, and the West, having broken us, will have to feed us. Russia will give us guns; America will have to give us food.

Alan Paton lives in Natal, South Africa. This article originally appeared in ***Leadership*** *magazine (Vlaeberg, South Africa). We reprinted it from* ***Catholicism in Crisis,*** *October 1986.*

Community

A look in the rearview mirror

Dr. Rem Kooistra

On Monday, October 20, a number of ministers with their wives and some ministers' widows assembled for a day of fellowship in a beautiful meeting room in Holland Homes in Brampton. What made this gathering to be a special *Inter Nos* was the fact that the invitations had gone out only to those who had received their theological training in The Netherlands and had served at least one congregation there. It was, therefore, a meeting of immigrant pastors and their wives.

It was felt that this group of ministers had been active and influential in one particular time of development of the Christian Reformed Church. Only a few of this group of pastors who came to Canada (mainly in the fifties) are still active in the ministry, most of them have retired and some have already died.

For her our tears shall fall

When Jaap Geuzebroek asked me to say something about the present situation in the Christian Reformed Church, I accepted the invitation immediately. I — and I am sure many other seniors — think about this almost daily.

Why? It is because we love the Christian Reformed Church. We have "grown accustomed to her face," to quote *Mary Poppins*. Our lives have become interwoven with this church. Her joys are our joys and her sorrows are ours. Like the apostle Paul, we too — to some extent — know "the pressure of concern for all the churches." (II Cor. 11:28)

Being ministers of the Word and Sacraments we are not only members of our church, but we also serve her in that wonderful office which make us more responsible than others for the well-being of the congregations and the church at large. We often feel that the growth of the congregation is fruit upon our labours and that her losses in numbers or spirituality are due to our failures.

During the active years of our ministry — some are still in it — we often assumed the role of *parents*. We babied our congregations and often treated them like little spoon-fed ones. We felt quite indispensable — though we confessed otherwise! — and felt deeply hurt — like Samuel — when the congregations began looking for younger leadership, those without a Dutch accent.

Impressions are not enough

To give a talk about the present situation in the Canadian CRC seemed, at first, easy enough. We all have our impressions. Janette and I were just back from a tour to the West this summer. We had been in Winnipeg, Calgary, Abbotsford, Vancouver (Coquitlam and Surrey), in Victoria, Terrace and Edmonton. And wherever we went, the churches were well attended. Most of the sermons we heard were quite good, some even excellent. We shook hands with elders I had baptized as new-born babies long ago, and I baptized children of those I had baptized when we ministered to their parents.

It was no wonder that we felt thankful and encouraged by what we experienced. But then I realized that our experience would not be sufficient as an indicator of spiritual health. As a guest you are received in the livingroom; you don't always see the mess in the kitchen.

We realized, of course, that there are among us small groups of dissidents and others who say that they are concerned about the purity of the CRC to the extent that they consider joining those dissidents, by adding some "orthodox" notion to their name.

Even though this notion is misleading, we felt that we should not worry too much about the schismatic (or schisma-sick) elements in our community. The (silent) majority is certainly on the church's side.

But more must be said. Without further analysis we might deceive ourselves and be like the blind leaders of Jeremiah's days saying: "Peace, peace," when there is no peace. (Jer. 8:11) After all, our critics might be right.

Now I don't just wish to be involved in navel-gazing. We Christian Reformed people are pretty good at this activity. We are relatively small, we know each other well and we like to talk about ourselves. They say that when two Christian Reformed people meet they are either related or know somebody to whom the other is related. We still form a large patriarchal family: a clan or tribe.

But talking about ourselves with ourselves often remains just *koffie klets*, just small talk. I want to take you a few steps beyond this way of passing the time.

Evaluation of mission

The question I want to ask is: How did we do?

We came to Canada some 30 years ago and have given the better part of our lives to the care and development of the Christian Reformed Church.

We — at first — did not realize clearly what our mission was. Many of us were somewhat naive when we landed in this vast country. We thought we had come here because we could speak Dutch very well, we were from the same background as the post-second-worldwar immigrants: all of this made us a "natural" choice for the fast growing Canadian immigrant congregations.

I think our mission had two components: first our spiritual and cultural luggage: all that we took along in the process of immigration; second, all that we found here, the situation with which we had to work.

A rich heritage

We came from a rich cultural and theological storehouse. Most of us did not realize how rich we really were. Even the conflict situation during the war with the "vrijgemaakten" had enriched our theological sensitivity. We had listened to and read Berkouwer en Klaas Schilder in dogmatics, we had learned responsible exegesis from men like Greydanus, Grosheide, Aalders and the Ridderbossen; we had listened to great teachers and preachers like S.G. De Graaf Sietsma, Van 't Veer, Veenhof, Overduin, etc. We had *De Verbondsgeschiedenis, De Geschiedenis der Godsopenbaring, Bijbels Handboek De Korte Verklaring, Bottenburg's Kommentaren* and much more.

Many of us had been inspired by the always enthusiastic and often sarcastic, anti-Barthian and anti-mysticism Klaas Schilder who successfully defended "progressive revelation" in his preaching, yet occasionally slipped back in exemplaric mysticism himself. We knew Klaas Dijk, the almost ideal paradigm of what it is to be *gereformeerd*.

Others among us had some understanding of and a lot of appreciation for the *wijsbegeerte der wetsidee*. They brought with them some of the ideals of V. and D. and tried to free the Christian Reformed community in no time from all dualisms. In this endeavour they were helped by some teachers like Evan Runner.

But we are getting ahead of ourselves. Next time a look at the situation with which we had to work.

Rem Kooistra, although retired from the regular ministry, is still active on the campus of the University of Waterloo.



Pastoral letter

Leonard Schalkwyk

CRC 1986 Synod answered Breisch

Lately I received several phone calls asking me what Synod 1986 had decided about female elders and female ministers. Frankly, I did not know Synod 1986 had decided anything about it, but I promised to research the matter. Combing the minutes recorded from day to day, I found the decision in question. As requested, I will explain it as clearly as possible.

Appeal

It is an appeal by Rev. Frank Breisch. Rev. Breisch is a Christian Reformed minister on loan to the St. Paul's Presbyterian Church in Banff, Alberta.

He protests an action of the 1985 Synod and requested this year's synod to rescind and reconsider that particular decision. What had happened in 1985? Which decision does he have in mind?

It was the decision when the 1985 synod adopted an overture by classis Kalamazoo to declare that "the headship of the man in the church implies that women should not be admitted to the offices of minister, elder or evangelist."

Grounds

Some of the grounds of this decision were: According to Reformed church polity, the primary leadership and direction-setting in the church is exercised by the elders and minister.

The form for the ordination of Elders and Deacons clearly indicates this when it says that the office of elder is based on the Kingship of our Lord Jesus Christ, who, when He ascended, left His church in the world and provided it with officers who should rule in His name. This form adds that the elders have the supervision of the church together with the ministers of the Word.

Synod 1984

Synod of 1984 recognized the ruling nature of the office of elders when it permitted women to serve as deacons, "provided that their work is distinguished from that of the elders." "For women to serve in these ruling offices would certainly place them in positions of exercising primary leadership in the church, which synod 1984 declared to be the prerogative of the man and is what headship means, according to the Bible."

The above are a few grounds which the 1985 Synod adopted for its decision that women cannot serve as ministers, elders or evangelists.

Rev. Breisch requested Synod 1986 to rescind the decision of 1985.

Answer by synod

However, this year's synod decided: "not to sustain the protest and appeal."

Grounds: 1. Synod 1985 did not act in conflict with its own rules.

2. In submitting its overture, classis Kalamazoo did come with additional and new material.

Conclusion

If you now strip away all the formalities of overture, request and appeal, you come to the following conclusion:

That this year's synod kept on the books the decision that women cannot be ordained as ministers, elders or evangelists.

That's a fact.

A fact worth noting on page 730 and 731 of the *Acts of Synod of the Christian Reformed Church 1986*.

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ontario.

Classifieds

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NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Births

DENTZ: Paul and Betty (nee Harbers) are proud to announce the safe arrival of their first child, SALLY JANE, born October 21, 1986, weighing in at 6 lbs. 6 oz. Sharing in our joy are grandparents Mr. and Mrs. Wm. Harbers and Mr. and Mrs. Elmer Dentz.
Home address: R.R.#1,, Iroquois, ON K0E 1K0

Obituaries

On October 20, 1986,

Dr. MAARTEN VRIEZE

passed away.
During his struggle with his illness, these words were a comfort to him: "Die wolken, lucht en winden wijst spoor en loop en baan, zal ook wel wegen vinden waarlangs uw voet kan gaan." On behalf of him and ourselves as family, we thank everyone who supported us during this time.
Wife — Jenny
Children:
Maarten and family
John
Agnes and family
12322 - 75th Ave., Palos Heights, ILL 60463, USA

"And we know that in all things God works for the good of those who love Him, who have been called according to His purpose." (Rom. 8:28)
Suddenly, on Sunday, October 19, 1986, God took unto Himself our beloved son and brother

CHRISTOPHER MARK BAARDA

at the age of 14 years.
Beloved son of:
Dan & Dianne
Dear brother of:
David
Cheryl
Funeral service was held at Covenant Chr. Ref. Church, St. Catharines, on Wednesday, October 22, 1986. Rev. Jack Vos officiating.
Home address: Box 508, Virgil, ON L0S 1T0

Psalm 23.
On Thanksgiving Day, October 13, 1986, the Lord took home our dearly loved, husband, father, grandfather, great-grandfather,

BEREND HAGEMAN

at the age of 86 years.
Beloved husband of Fenna Hageman.
Father of:
Fred & Dit Hageman — Ancaster
Lloyd & Gina Bakker — Aylmer
10 grandchildren and 12 great-grandchildren.
Funeral service was held on October 15, 1986, in the Chr. Ref. Church of Aylmer, Ont. Rev. H. Boekhoven officiating.
Home address: Mrs. F. Hageman, 110 Caverly Rd., Aylmer, Ont.

February 22, 1916 October 26, 1986
The Lord took home His child,

ANNEGIEN STOFFERS
(nee Pol)

at the age of 70 years.
Beloved wife of Albert Stoffers.
Dear mother and grandmother of:
Sidney & Hilda Reinsma — Bowmanville
Annette & Thierry Bonnet — Oshawa
David & Ingrid Pypker (fiancee)
Pauline
Jacqueline
Ted & Marie Hoogsteen — Hampton
Sandra
Darlene
Diana
Matthew
Ralph & Norma Stoffers — Cobourg
Gregory
Karen
Jacob & Loretta Stoffers — Stirling
Melanie
Albert
Frank & Christina Douma — Lyn
Janet — Nova Scotia
Marilyn — Waterloo
Michael & Betty Luchies — Cardinal
Terry
Steven
Mariette
Harry Stoffers — Mississauga
Home address: R.R.#2, Baltimore, ON K0K 1C0

For sale

St. Petersburg, Florida: 1 bedroom mobile home, Floridaroom attached. 10' x 45', fully furnished. Located in nice park. Asking $5,500. For information call 1-416-453-8520.

In sympathy to the family of

Elder Don Counsell

"Taken to be with the Lord in glory, moulded to fit into the Kingdom forever."

Council First Christian Reformed Church of Chatham, Ontario
S. K. Kielstra, Clerk

For sale

Lakeworth, Florida: 3 bedroom mobile home; furnished; 1½ bath; beautiful lot; close to CRC and shopping. Call (416) 562-5661.

Miscellaneous

Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.

Real Estate

Dairy and hog setup, large barn. Two silos with unloaders. Four bedroom home, new kitchen. Attached double garage. Level land, tiled.
291 acre dairy farm, approx. 180 workable, drained where needed. Newer free-stall barn and milking parlour. Newer heifer barn plus bank barn. Two silos with tops and unloaders. Wonder steel shed. Very good brick home. Cows and quota may be purchased.
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Room and board available in a beautiful farm home for very reasonable rates. Located near Sneek, Bolsward, Harlingen and Franeker. Possibility: overnight and breakfast or overnight and dinner. Write or phone: Y.C. de Haas, Allenga weg 12, Arum (FR), The Netherlands 8822 WJ. Phone: 05175-1377.

Classifieds continued on next page.

Miscellaneous



Don't forget ...
It's time to extend Christmas greetings through C.C.

Just a reminder that the deadline for seasons greetings to appear in the Dec. 5 issue is Friday, Nov. 21. Every year subscribers to *Calvinist Contact* use the special classified section to extend their seasons greetings to family and friends. Kindly enclose payment of $15 with your ad and send it in today. Forget the fuss of Christmas cards and postage stamps; one ad does it all.

Calvinist Contact
99 Niagara St.
St. Catharines, ON
L2R 4L3

Marriages

ZELDENRUST-SONNEVELD: Mr. and Mrs. Sid Zeldenrust of Dunnville, Ont., are pleased to announce the forthcoming marriage of their daughter JOYCE to JOHN HENRY, son of Mr. and Mrs. Martin Sonneveld of Welland, Ont. The ceremony will take place on Friday, November 28, 1986, at 3 p.m. in the Riverside Chr. Ref. Church of Wellandport, Ont. Rev. S. Van Der Meer officiating.
Future address: R.R.#3, Welland, ON L3B 5N6

Treat Yourself! **Book Coupon** *A Great Gift Giving Idea!*

Please send the following book(s):

☐ *Building on the Rock* by Rev. Henry Van Andel ____ x $5.95 = $______
"His meditations in Calvinist Contact were an expression of both his love for the scriptures and his desire to convey true spirituality."

☐ *The Strength of Their Years* by Ty Hofman ____ x $7.95 = $______
The Dutch immigrant pioneers (in Alberta) come alive in this book.

☐ *Christian Parents* by Hans Zegerius ____ x $4.95 = $______
A book on building a child's character. Price reduced.

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b) Discounts apply for bookstores; please contact us.

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Classifieds

Help Wanted

For upcoming events in your area check our Calendar of Events on page 17.

Help Wanted

Grower for large greenhouse range, experience with tropical plants an asset. Steady year-round position. Apply to: Calvinist Contact, File #2444, 99 Niagara St., St. Catharines, ON L2R 4L3

Help Wanted

Greenhouse labour. Energetic person needed, interested in learning all about a large variety of tropical plants. Full-time employment for willing worker. Apply to: Calvinist Contact, File #2445, 99 Niagara St., St. Catharines, ON L2R 4L3

Accommodation

Young Christian male is seeking an apartment in Toronto area. Also would be willing to share accommodations. Please call John at 223-2806 evenings.

Teachers

DUNCAN, B.C.: Duncan Christian School invites applications for **grades 2/3** teaching position for January 1987. Please send letter of application and resume to Mr. W. Van Deventer, Duncan Chr. School, P.O. Box 549, Duncan, B.C. V9L 3X9 or phone: (604) 746-5341.

PETERBOROUGH: Rhema Christian School, Peterborough, Ont., solicits applications for the **upper elementary grades,** starting January 5, 1987. Please send resume and request for application form to Mr. R. Hendriks, Principal, 3195 Parkhill Rd., E., Peterborough, ON K9L 1B8 or phone (705) 743-1400.

REXDALE: Timothy Christian School, Rexdale, Ont., solicits applications for a full-time **grade 5** position, starting January 5, 1987. Preference may be given to an applicant who has majored in French. Call Mr. H.K. Bergsma for application forms. Telephone (416) 741-5770 school; 793-3336 home.

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Qualified individuals who are committed to a biblical, Reformed, theology and educational philosophy are invited to send a personal resume, academic credentials, and personal references to:

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Ethnic minorities and women are encouraged to apply. Dordt College is an Equal Opportunity Employer.

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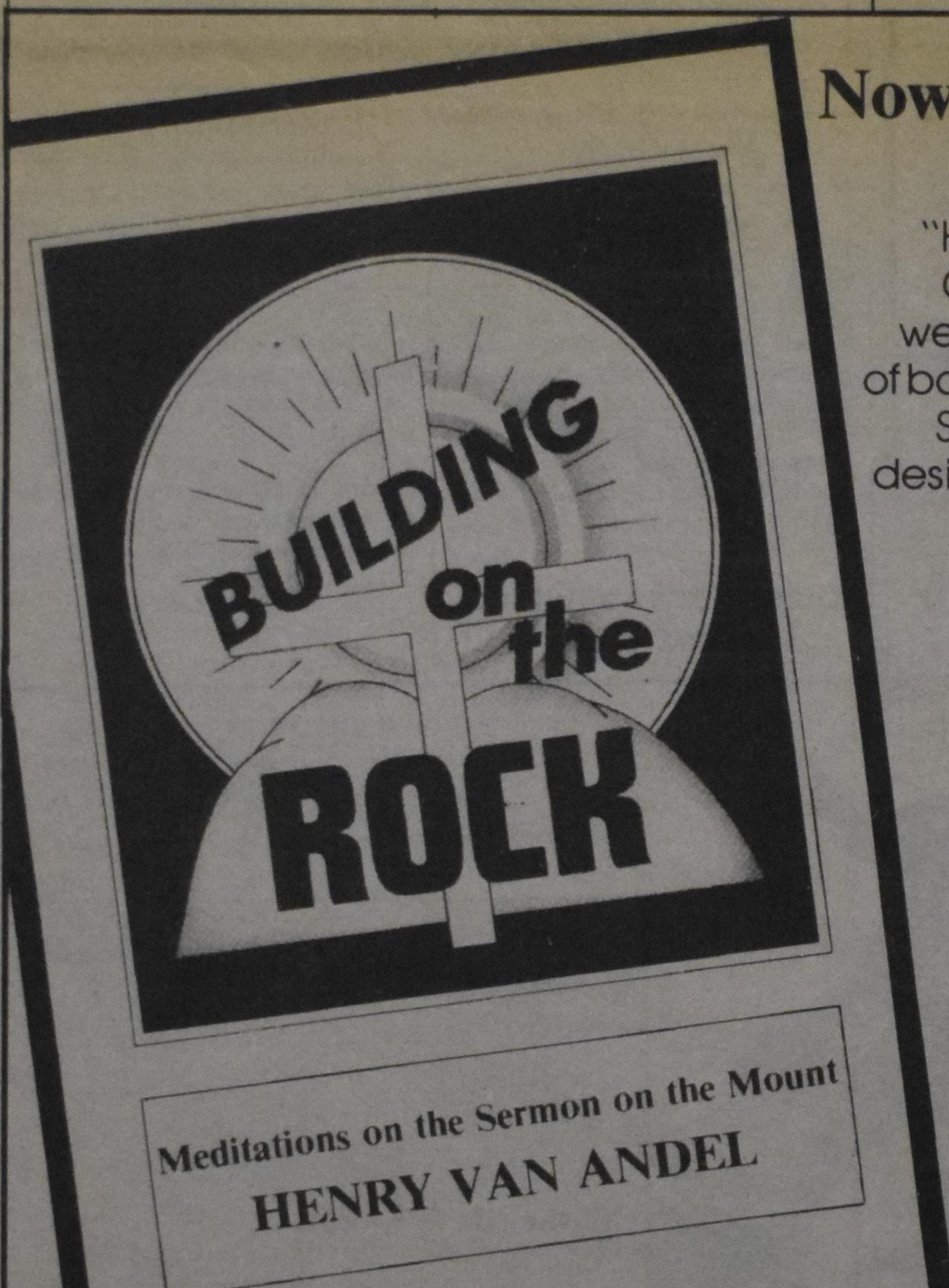
Send resume and references by November 30 to:
Mr. Stan de Jong
Calvinist Contact
99 Niagara Street, St. Catharines, ON L2R 4L3
Tel: (416) 682-8311

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Business Opportunities

The Institute for Christian Studies
invites inquiries from individuals or corporations interested in developing, jointly or solely, the ICS building.

This is a six-storey, 40,000 sq. feet building, located adjacent to the University of Toronto.
Inquiries for further information should be directed, by December 8, to:
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ICS, 229 College St., Toronto, ON M5T 1R4
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Message to all C.C. subscribers!!

Please take a moment of your time to read this important message.

In order to keep our subscriptions up to date, we spend thousands of dollars each year in postage sending out renewal notices, etc. In addition, Canada Post charges us an extra fee for using the postage-paid business reply envelopes. This means that in order to get a subscription renewed we have to pay close to 80 cents in postage alone!

The computer label on your *Calvinist Contact* copy shows the month in which your subscription is due. If your label shows that your subscription is due one, two or three months from now, *kindly consider sending us the renewal fee ahead of time.* This way, you will be assured that C.C. will be coming to you regularly, as well as saving us time and postage expenses!

We appreciate your cooperation. Please use the coupon below when sending us your renewal fee.

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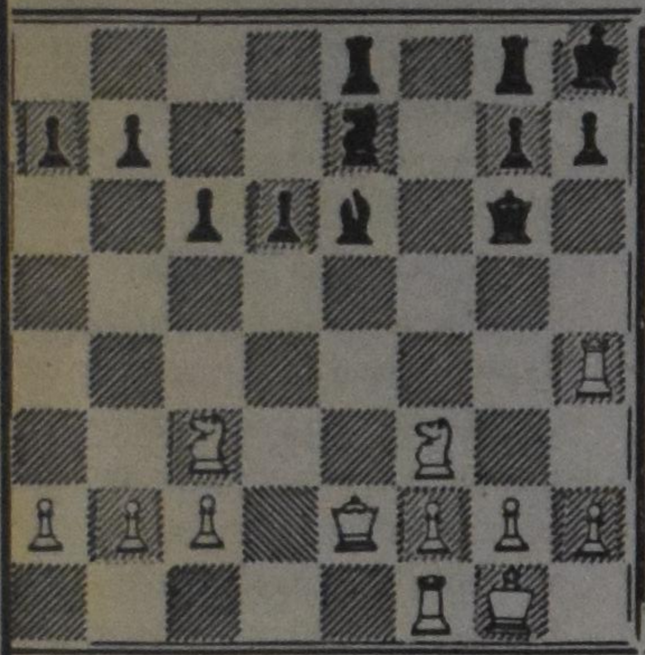
Events

Let's Play Chess

P. Layer

FIRST SERIES OF PROBLEMS IN NOVEMBER

#1112 Game Position 12	#1113 L.E. Zagoruyko, Russia, 1947 11





12 3 points White to play and win	7 2-mover 2 points

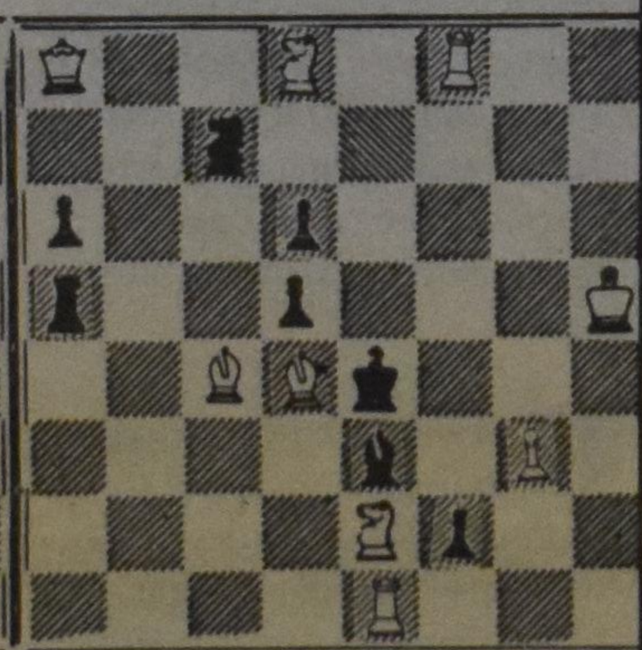
Notes

1. Black seems to be doing well in #1112. Black's squares are well-protected while White's lone attacking piece, the rook, is almost trapped. White has a clear win, however. Please give the solution for 3 points.
2. The two-mover, #1113, is without any white pawns. White's pieces must work together to achieve a mate in two. Please give the key and threat, if any, for two points on the ladder.

SECOND SERIES OF PROBLEMS IN NOVEMBER

#1114 J. Dharmawem, Indonesia, 1972 8	#1115 H. De Koning, Holland, 1947 8





10 3-mover 3 pts.	9 2-mover 2 pts.

Notes

1. The black rook on N1 seems to stop any plans the white rooks on Q1 and B1 have in #1114. There are a few surprises in this position. Please give the key, threat and all variations.
2. The Dutch problem, #1115 has a lot of possible mates if one square is covered. Watch out for the Black Pawn on B7. Please give the key and threat, if any.
3. The deadline for the November problems is December 30, 1986, for all solvers.

On a lighter note ...

NEW YORK, N.Y. (EP) — Soviet Jews have turned to humour to deflate the extraordinary tensions in their daily lives, according to David A. Harris, Deputy Director of the International Relations Department of the American Jewish Committee. Harris, together with Israel Rabinovich, professor of Russian Language at the Monterey Institute of Foreign Languages, has just published *On a Lighter Note? Soviet Jewish Humor*.

Some samples from the 10-page compilation:

Question: Why are there no Jewish cosmonauts? Answer: The Soviet authorities are afraid they would never return.

Question: What is the longest street in Odessa? Answer: Bebelya. Question: Why? Answer: Because Abramovich went down it five years ago to KGB headquarters but still hasn't returned.

Question: What's the definition of a Soviet string quartet? Answer: A Soviet symphony orchestra that has just returned from a tour of the West.

Shortly after Abram left Kiev for a business trip to Eastern Europe, his friend back home received a telegram from Poland: Greetings from Free Warsaw, Abram. A few days later a second telegram, this one from Czechoslovakia, arrived: Greetings from Free Prague, Abram. Several days passed before a third telegram from Hungary, came: Greetings from Free Budapest, Abram. Then followed a long period of silence before the friend in Kiev received a telegram from Israel: Greetings from Israel, free Abram.

Adds Harris: "Few Americans realize how vital a role political humour plays as a commentary on society, and an emotional outlet for people behind the Iron Curtain. Deprived of opportunities for self-expression through the ballot box, the press, assembly or cultural forms, political humour becomes a treasured, if private means of conveying anger, frustration or criticism in an often hostile environment."

Calendar of Events

Nov. 15	A musical evening featuring Hamilton's "The Ambassadors Male Choir" at 7:30 p.m. in the Clarkson CRC, **Mississauga**, Ont.
Nov. 15	"The Ambassadors" in concert at 8 p.m. in **Clarkson** CRC.
Nov. 16	Dutch-Polish-Canadian Remembrance service at 11 a.m. in St. Giles United Church, Main St., and Holton, **Hamilton**, Ont. Participating: "The Ambassadors" and the "Symfonia" Polish choir.
Nov. 17 Dec. 1	Lecture series presented by The King's College on Nov. 17, 24 and Dec. 1 at 7:30 p.m. in Chr. School, **Calgary**, Alta. Speakers: Drs. Greidanus, Groenewold and Leslie-Ann Hales. Theme: "Women in Society."
Nov. 20	Homestead's Eighth Annual Meeting, 8 p.m., Immanuel Chr. Ref. Church (Mohawk & West Fifth), **Hamilton.** Guest speakers: Mike and Catharine Hare; topic: "Joy Comes in the Morning" — dealing with negative emotions. All welcome!
Nov. 21	20th anniversary celebration of Christian Counselling Services, at the Harbour Castle Hilton, **Toronto**, Ont. All-day seminar with noted psychiatrist Dr. M. Scott Peck. Fee for both lectures is $60.00. For info. call Cathy Vink (416) 465-1977.
Nov. 22	Bazaar to be held at 10 a.m. at Calvin Memorial Chr. School, Scott St., **St. Catharines.** Lunch and supper will be served. Babysitters available from 11-2 p.m. and 3-6 p.m. Auction at 7 p.m.
Nov. 22	John Knox School annual bazaar at 10 a.m., 1884 Lakeshore Rd. West, **Mississauga**, Ont.
Nov. 22	Back to God Hour Rally with Dr. Joel Nederhood at 8:00 p.m. in St. George's Anglican Church, **Guelph**, Ont. Special music by The Choirs and Brass under the direction of Leendert Kooij, with Andre Knevel at the organ.
Nov. 29	Benefit concert for "Christian Horizons" at 8:00 p.m. in St. Paul's United Church, 30 Main St., S., **Brampton**, Ont., by the Choirs and Band under the direction of Leendert Kooij, with Andre Knevel at the organ.
Dec. 6	"The Ambassadors" lead Dutch carol sing-a-long in First CRC, **Hamilton**, Ont., at 8 p.m.
Dec. 13	Choir and organ concert (Christmas) at 8:00 p.m. in St. Thomas Anglican Church, Ontario St., **St. Catharines**, Ont. By the Choirs and Brass under the direction of Leendert Kooij, with Andre Knevel at the organ.
Dec. 17	Christmas concert at 8:00 p.m. in Trinity United Church, Church and Division Streets, **Bowmanville**, Ont. By the Choirs and Band under the direction of Leendert Kooij, with Andre Knevel at the organ.
Dec. 20	"The Ambassadors" in candlelight service, at 8 p.m. in First CRC, **Hamilton**, Ont.
Dec. 20	Christmas concert at 8:00 p.m. in the Willowdale United Church, Kenneth Ave. in **Willowdale** (Toronto). By the Choirs and Band under the direction of Leendert Kooij, with Andre Knevel at the organ.
Dec. 28	Organist Chris Teeuwsen and "The Ambassadors" in seasonal concert at Knox Presb. Church, **St. Catharines**, Ont., at 8 p.m.
Feb. 11-25	Lecture series presented by The King's College on Feb. 11, 18 and 25 on the theme "Women in Society," at 8 p.m. in the Chr. school, **Lacombe**, Alta. Speakers: Drs. Greidanus, Groenewold and Leslie-Ann Hales.

Advertising Deadlines

Dated	Mailed	Display advertising	Classified deadline
Fri.Nov.21	Thurs.Nov.18	Wed.Nov.12-8:30a.m.	Thurs.Nov.13-8:30a.m.
Fri.Nov.28	Tues.Nov.25	Wed.Nov.19-8:30a.m.	Thurs.Nov.20-8:30a.m.
Fri.Dec.5	Tues.Dec.2	Wed.Nov.26-8:30a.m.	Thurs.Nov.27-8:30a.m.

Dutch

Persoverzicht



Carl D. Tuyl

De stoomwolk die boven ons land hangt komt uit Winnipeg, waar de premier van Manitoba zo kwaad is dat zijn temperatuur het kookpunt heeft overschreden. Het onderhoudskontrakt voor Canada's nieuwe straaljagers ging naar Montreal, en premier Bourassa was zo blij als een kind met een nieuwe tol. Premier Pawley dreigt met tegenmaatregelen. Hij is van plan om onderhandelingen over Quebec's eventule deelname in de grondwet te saboteren. En zo ziet u maar weer: de één zijn dood is de ander z'n brood.

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En we gaan nu over tot het uitreiken van de eerste prijs voor eerlijkheid. Die gaat van de week naar de burgemeester van Port Cartier, die toegeeft dat het knettergek is om in zijn woonplaats een gevangenis te bouwen. Intussen verheugt de vroede vader zich toch wel op de voorspoed, die Port Cartier te wachten staat.

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Premier Peterson in Ontario, alsmede de inwoners van de provincie, hadden een aangename verrassing toen bleek dat er $400-miljoen teveel in de provinciale pot zat. Het geld wordt nu verdeeld en vooral de universiteiten krijgen een flink meevallertje. In Alberta staat de zaak, door de nog steeds lage olieprijzen, er niet zo rooskleurig bij. De regering van die provincie ziet zich genoodzaakt om Alberta's spaarpot — Het Heritage Trust Fund — aan te gaan spreken.

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En hoe staat het er bij met mijnheer J. Turner zo vraagt u beklemd? Wel beste lezer (en lezeres natuurlijk) mijnheer Turner doet 't goed. Dat wil zeggen hij heeft al heel wat stemmen in z'n zak, en het lijkt er op dat ons aller geliefde J. Chretien wel mondharmonikalessen kan gaan nemen, hij zal namelijk de beschikking krijgen over wat meer vrije tijd.

* * *

B. Mulroney (weet u wel) heeft Amerika de les gelezen, omdat dat land zo scherp heeft bezuinigd op bijdragen voor de Verenigde Naties. Canada, misschien wel het meest onderbevolkte land ter wereld, draagt $350-miljoen bij, en er zijn maar drie landen die meer betalen. Wij zijn nu eenmaal gulle mensen nietwaar? Daar weten ze in de Filipijnen van mee te praten, want daar gaat $100-miljoen Canadese bijstand naar toe. Dat is een lekker scheutje in de goeie richting. En er gaat nog veel meer de deur uit. Bangladesh verleden jaar $105-miljoen. India $90-miljoen en Pakistan $66-miljoen om maar 's een paar voorbeelden te noemen. Misschien bedaart dat uw geweten een klein beetje. En het is ook een geruststelling om te weten, dat niet al uw zuur verdiende belastingcentjes geïnvesteerd worden in wilde ondernemingen, zoals de plastieke-doodkisten fabriek die met een paar ton van ons geld ging strijken.

* * *

De Dome Petroleum Maatschappij bewijst weer eens, dat je de dingen beter in 't groot kunt doen. Als u twee betalingen achter bent bij de telefoon dreigen ze al met ongure maatregelen, maar Dome Petroleum zit voor $5.8-biljoen in 't krijt en alle schuldeisers hebben gezegd, dat ze gerust nog wel even op betaling konden wachten. Vriendelijk, hè?

* * *

En wat denkt u van het Amerikaanse tekort. $220.7-biljoen over het afgelopen jaar. Dat brengt de Amerikaanse nationale schuld op zo'n pakweg $2.2-triljoen en wie weet hoeveel dat is, weet meer dan ik. Wij hielden vroeger op school op met de tafels als we twaalf bereikt hadden. Twaalf keer twaalf is 144 naar ik me meen te herinneren, maar 2.2-triljoen gaat mijn pet te boven. Misschien dat de penningmeester van onze kerk me kan helpen.

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De Oostenrijkse President is zo verkeerd geweest als een dronken chauffeur die de verkeerde kant uit rijdt in éénrichting verkeer. Er komen hoe langer hoe meer van zijn heldendaden aan 't licht. Maar hoe meer er openbaar wordt, hoe liever de Oostenrijkers hem hebben. Vergeet niet, dat de meest beruchte schilder en behanger uit de wereldgeschiedenis ook uit die kontrijen kwam. Ze worden daar nog steeds geboren met 't handje omhoog hoor.

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Zwitsers hebben een fijn ontwikkelde geur voor geld. Het eerste wat ik zag toen ik een tijdje geleden dat land binnen reed, was de uitgestoken hand van een douane die zegge en schrijve veertig franc moest hebben voordat ik binnengelaten werd. De Zwitsers zijn nu op het spoor van geld in Zuid Afrika. Hoe meer beleggingen aan dat land onttrokken worden, hoe meer de Zwitsers er geld in stoppen. Tegen lekkere rente natuurlijk. Er gaan al vijf vluchten naar Johannesburg per week van Zurich's vliegveld, dat een beetje een eigenaardige naam heeft.

* * *

En wat is één van de oudste munten, nog steeds in omloop? Als uw antwoord was: de Hollandse dukaat, had u 't bij 't goede eind. De 1986 dukaat is weer uit, 400 jaar nadat de eerste verscheen. Wel gefeliciteerd!

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Voor oude Indië-gangers vermeld ik dat in de serie "Het Koninkrijk Der Nederlanden in de Tweede Wereldoorlog" van de bekende historicus Dt. Lou de Jong, het deel over de gebeurtenissen in Indië is verschenen. Het is treurige en deprimerende lectuur. Als voorbeeld van spionage in Sumatra kreeg een aan de kust afgezette Nederlandse agent een blikje voedsel mee dat in Sumatra totaal onbekend was. Hij liep onmiddelijk en zonneduidelijk tegen de lamp.

* * *

In Holland woont iedereen zo dicht bij elkaar dat spionage niet nodig is. Iedereen weet alles van iedereen. Daarom hebben we nooit erg uitgeblonken in het spioneren, denk ik. De hechte bevolkingsdichtheid is misschien ook wel de reden waarom ik nooit dansen heb geleerd, het was er te vol. Geen ruimte. Nu mag ik dansen van de synode, en ik kan't niet. Pech gehad.

Tuyl is predikant van de CRC in Kingston, Ontario.

Er is een land van louter licht



Onder de streep

John Van Harmelen

Isaac Watts was geboren in Southampton en schreef daar heel wat hymns die gebundeld werden uitgegeven. Dat boek, "Hymns and Spiritual Songs" is beroemd geworden. Uit het raam van het huis waar hij woonde had hij een prachtig uitzicht over het water dat Southampton scheidde van het eiland Wight. In de verte zag hij de groene velden van Wight. Het is best te begrijpen dat op een zekere dag dit uitzicht hem zo boeide, dat hij naar de pen greep en begon met de zee vlak bij hem, de smalle zee die een scheiding maakte tussen het vaste land en het eiland Wight. Zo scheidde ook de dood het hemelse land van het onze. Er zat niets anders op dan in geloof de doodsjordaan te doorwaden, om te landen in het 'land van louter licht.'

Er is een land van louter licht

1. Er is een land van louter licht
waar heil'gen heersers zijn.
Nooit gaat de gouden dag daar
dicht
in duisternis of pijn.

2. Daar is het altijd lentetijd,
in bloei staat elke plant.
Alleen de smalle doodszee
scheidt
ons van dat zalig land.

3. Men ziet het veld aan de
overkant
in groene luister staan,
als Israël 't beloofde land
zag over de Jordaan.

4. Maar ach, de stervelingen
staan
hier huiverend terzij,
en durven niet op weg te gaan,
het duister niet voorbij.

5. Hing niet het wolkendek zo
zwart
van twijfel om ons heen,
wij zouden 't land zien van ons
hart,
dat hemels licht bescheen.

6. God, laat ons staan als Mozes
hier
hoog in uw zonneschijn,
en geen Jordaan, geen
doodsrivier
zal scheiding voor ons zijn.

Engels volkslied
Isaac Watts (1674-1748)
Vertaling
J.W. Schulte Nordholt,
geb. 1920
Liedboek voor de kerken,
nr. 290 blz. 441

.... De Here God, de Almachtige, is haar tempel, en het Lam. En de stad heeft de zon en de maan niet van node, dat die haar beschijnen, want de heerlijkheid Gods verlicht haar en haar lamp is het Lam. En de volken zullen bij haar licht wandelen en de koningen der aarde brengen hun heerlijkheid in haar; en haar poorten zullen nooit gesloten worden des daags, want daar zal geen nacht zijn; en de heerlijkheid en de eer der volken zullen in haar gebracht worden. (Openbaring 21:22b-26)

There is a land of pure delight

1. There is a land of pure
delight,
where saints immortal reign,
Eternal day excludes the night,
And pleasures banish pain.
There everlasting spring abides
And never with'ring flow'rs;
Death, like a narrow sea,
divides
This heav'nly land from ours.

2. Sweet fields beyond the
swelling flood
Stand dressed in living green;
So to the Jews old Canaan
stood,
While Jordan rolled between.
But tim'rous mortals start and
shrink
To cross this narrow sea,
And linger, shiv'ring, on the
brink,
And fear to launch away.

3. Oh, could we make our
doubts remove,
Those gloomy doubts that rise,
And see the Canaan that we
love
With unbeclouded eyes!
Could we but climb where
Moses stood,
And view the landscape o'er,
Not Jordan's stream nor
death's cold flood
Should fright us from the
shore.
Amen.

Isaac Watts, 1707
Varina C.M.D.
Arranged by George F. Root,
1849
The New Christian Hymnal,
Nr. 340
(Edited by Rev. H.J. Kuiper)

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's zomers in Caesarea, Ontario, en 's winters in Palmetto, Florida.

Het huis van Dientje (Deel 8)

Lini R. Grol

Het volgende verhaal is echt gebeurd en vond plaats in het jaar 1955.

Een paar dagen was Dientje erg stil. Ze praatte niet meer over een huis, laat staan haar huis. Irene had haar een paar maal meewarig aangekeken en troostend een hand op haar arm gelegd, maar Dientje had er niet op gereageerd en niets gezegd. Haar "Dobre Gee" klonk minder opgewekt dan anders, en als ze Irene al van kopjes koffie met room voorzag, dan was er geen luchthartig grapje bij.

Ze praatte niet met Irene over het huis, want ze wist dat Irene zou reageren met haar: "Gods wil," en ze was bang dat ze er dan iets onaardigs zou uitflappen. Voor geen geld wilde ze dat die trouwe ziel aandoen. Ze probeerde zo vriendelijk mogelijk te zijn, maar vrolijk zijn, nee dat ging toch niet.

Ook haar patient de makelaar keek haar onderzoekend aan en wees erop dat er nog altijd een leuk bungalowtje vrij was, waarop ze al evenmin reageerde. Een nieuw huis zou helemaal te duur zijn. Hij had gezegd 25 jaren afbetalen, dat maakte het nog erger. Ze wist nu waar ze op kon rekenen.

In gedachten verdiept deed ze haar werk. Ineens kwam de hoofdzuster om het hoekje kijken: "Dientje, er is telefoon voor je. Het is je makelaar en ik zou het zeer op prijs stellen als je dergelijke dingen in je vrije tijd afhandelde." Ze deed stug en streng.

Dientje haastte zich naar het kantoortje. Ze zou hem vlug afpoeieren wist ze, dat moest niet weer gebeuren.

"Hello nursy, goed nieuws voor je," begon Mr. Brian.

"Zo?" deed Dientje weinig toeschietelijk, hoewel toch nieuwsgierig wat hij goed nieuws noemde.

"Ja, wat zou je er van zeggen als ik toch dat huis met de erkers voor je kon bemachtigen?" Hij wachtte even, verwachtte zeker dat ze zou jubelen. Maar Dientje was niet in een jubelstemming, mede door de vermaning van de hoofdzuster.

"Is dat zo?" zei ze niet eens enthousiast.

Maar Mr. Brian was bijna uitgelaten toen hij vervolgde "Ja heus, en stel je dat voor. Je kunt het huis tegen dezelfde prijs krijgen en zes procent rente, en afbetalen wanneer je wilt, zonder boete, en je hoeft maar 500 dollars neer te tellen, de nieuwe eigenaar houdt de hele hypotheek, en wil je in alles terwille zijn."

Dientje luisterde stomverbaasd, dan ineens begreep ze dat het huis, haar huis, toch op haar had gewacht. "Maar dat is fantastisch!"

"Dat zou ik ook zeggen. Heb ik dat niet mooi voor je klaar gemaakt soms?" Hij vroeg gewoon om een complimentje, wat hij dan ook tenvolle verdiende. Dientje voelde zich ineens beschaamd en toch intens blij. "Oh, ja, dank u wel. Dank u! Dus ik krijg het huis toch. Echt waar hè? U bent er zeker van?" Nu lachte Mr. Brian want ze reageerde nu uitgelaten, en hij kon horen dat ze ontroerd was: "Ja hoor, het wordt jouw huis."

"Mijn huis, toch mijn huis," zei Dientje als in een droom, en als een wervelwind vloog ze door de afdeling om iedereen te vertellen, dat ze het huis toch zou kunnen kopen. Irene had jammer genoeg een vrije dag, die moest het later horen, wat wel jammer was, want Irene had het meest met haar meegeleefd. Maar alle zusters moesten het horen, en haar patient de makelaar ook. Hij luisterde met een smalend lachje: "Gladde vogel, die makelaar van je, heeft natuurlijk zelf het huis gekocht tegen een zacht prikje, en slaat er nu idem zoveel bovenop."

"Nee, nee echt niet! en het mooiste is dat ik het kan afbetalen in een korte tijd. En weet je wat? De rente is maar zes procent, is het niet geweldig?" Dientje straalde van blijdschap en was zich niet bewust van de kwaadaardigheid in de man's stem toen hij zei: "Nou dat kan haast niet, dat heb je vast en zeker verkeerd verstaan; 16% lijkt er meer op, een ongetrouwde vrouw is een heel risico, en dat moet altijd extra betaald worden."

Dientje keek hem verbluft aan. Daar had je het weer. Had ze het inderdaad verkeerd verstaan? De ander wilde haar een lening geven van 12% maar dan moest ze zich voor 10 jaren verplichten, dan was het immers logisch dat deze meer zou vragen als ze het in kortere tijd wilde afdoen? Tranen sprongen in haar ogen. Moest ze het nu toch nog opgeven? 16% was absoluut woekerwinst in haar ogen, en dat kon ze immers niet aan.

Ze liet haar hoofd hangen. Naar wie kon ze gaan om dit goed uit te zoeken? De hoofdzuster had haar gewaarschuwd niet nog eens onder dienst zulke gevallen af te handelen. Maar toch ... Voor ze het zich realizeerde was ze in het kantoortje. Tranen stroomden over haar wangen. De hoofdzuster stond op.

"Wat is er aan de hand?"

Ineens barstte Dientje uit: "Het huis ... die man op mijn zaal zegt dat ik me heb vergist, dat ik 16% moet betalen, en ik dacht dat het zes procent was. Telkens gaat het mis ... alleen omdat ik niet getrouwd ben, daarom moet ik meer betalen."

De hoofdzuster luisterde even. "Ga zitten en stop met je gejammer, ik zal die makelaar eens even bellen."

Gehoorzaam ging Dientje zitten. Vreemd, ze was aldoor zo bang voor de hoofdzuster geweest, maar nu het er op aankwam was ze werkelijk behulpzaam en wilde voor haar opkomen.

Ze keek met bewondering naar haar op terwijl deze vlug belde en met Mr. Brian sprak.

Lini Grol schrijft zowel engelse als hollandse verhaaltjes. Ze woont in Fonthill, Ontario.

Kooij's assembly packs Roy Thomson Hall

Stan de Jong

This is the second time I'm privileged to be in Roy Thomson Hall, Toronto's world-class concert hall. My son and I have choice seats, central balcony, front row. It's Thursday, October 23. The house, which seats more than 2,800, is full.

Looking around I see many faces from all over Ontario. Unmistakeably, this is a "Dutch" audience. Rien Poortvliet would have a hey day. You can also tell from the noise. People greet each other boisterously throughout the hall.

During my first RTH visit, I listened to Beethoven's monumental "Missa Solemnis" performed by the Toronto Mendelsohn Choir and Orchestra under the baton of Elmer Iseler. Different occasion, different audience, entirely different program. Yet then the place was full too. Would a "Kooij" audience come in large numbers to such an event? I doubt it. Pity.

This is the 25th anniversary jubilee concert of the Ontario Christian Music Assembly, and the air is filled with expectation. President Chris Nobel leads in scripture reading and prayer and asks the audience to welcome Dutch alto-soloist Reinata Heemskerk and virtuoso organists Sander van Marion and Andre Knevel. In his usual whirlwind fashion, coattails flying, the man who started it all, Leendert Kooij, enters to thunderous applause.

Program announced the CBC way

The first item on the program, a Kooij arrangement of "O God Our Help In Ages Past" for choir, brass and organ, calls for audience participation. A fantastic start to an evening dedicated to giving God, our Creator, glory and praise and to giving thanks for blessings received during a quarter of a century. Have you ever heard a chorus of almost 3,000 voices?

Ken Haslam, well-known CBC radio and TV personality, mounts the podium and apologizes for being late due to traffic problems. As MC for the evening, Mr. Haslam's warm voice and pleasant personality expertly leads us through the evening's (too) long program. Mr. Haslam is married to a woman from Rotterdam whom he met while covering the tragic 1953 flooding in The Netherlands.

A varied musical menu

OCMA concerts typically consist of a great variety of music literature. Tonight's event is no exception. Obviously, the ingredients that go into making an OCMA menu seem to work, if one gauges audience reaction and the large support community the Kooij assembly has. To everyone his or her taste! I, baroque music lover that I am, prefer consistency in a program of this kind. Whatever musical sensitivities I have get jarred from having to switch suddenly from a solemn anthem to rousing Carl Teike band music, or from gospel songs to one of the great Handel or Haydn choruses. Several of the selections don't belong on a concert program ... the lyrics are sentimental and the music, schmaltzy.

The four groups that comprise OCMA — two large mixed choirs, a youth choir and a brass quintet — form a neat, disciplined whole. They treat the large audience to some great musical moments, whether performing alone or in concert with others. Particularly exciting is "The Heavens Are Telling" from Haydn's oratorium "The Creation" for choir, brass quintet and organ. Hats off to the choir's own solo voices!

Soloists shine

Reinata Heemskerk — a Dutch alto whose name appears on some 85 recordings — participates with the OCMA throughout the evening. Before and after the intermission she performs a series of spirituals and a number of songs sung in either English or Dutch. It's a joy to hear the Dutch pronounced to perfection. Reinata is blessed with an exceptionally warm, but also powerful voice. And the audience loves that oldie-goldie "The Holy City" for brass, choir and organ in which Reinata's powerful voice comes to full expression.

The two organists, Sander van Marion and Andre Knevel, have a busy night. Sander delights us with a marvellous improvisation on Handel's "Hallelujah Chorus" using the full range of RTH's magnificent organ. Dutch organists, with their unique style, demand from an organ everything it has.

Shortly after Sander's solo work, the organ develops a glitsch: a cipher in one of the stops. This happens just before the entire assembly is to perform a chorus from Handel's oratorio "Saul." Fortunately, after some running around and funny moments, the problem disappears, but not without causing delay. Intermission starts at 9:30 p.m.

Andre Knevel's solo pieces include Widor's "Serenade for Strings" followed by a brilliant performance of that composer's "Toccata" from Symphony No. 5.

Unforgettable finale

As we come to the last item on the program "Now Thank We All Our God," Mr. Haslam explains that both Sander and Andre will introduce this song with organ and piano improvisations. Their marvelous performance culminates in the audience's enthusiastic singing of the three stanzas.

And so, fittingly, the evening comes to a close. It's late: 11:30 p.m. Perhaps the people standing on top of the nearby CN tower could hear the enthusiastic singing of 3,000 voices down below in Roy Thomson Hall. I hope they did.